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Ann Maguire

Susan Fleischmann

Women Beaten At Somewhere

By Marie Cartier

BOSTON—"Someone knocked me over, and then a foot at the velocity of the speed of light came at me when I tried to get up," said Aileen O'Neill, one of approximately two dozen women who were assaulted in front of the Boston women's bar, Somewhere, Friday night, June 6. "All I could see was this white sneaker, then I saw stars."

According to police reports, the white sneaker allegedly belonged to Deano Triolla, 20, of Dorchester. According to the doorwoman at Somewhere, Triolla, with about five male companions and their female dates, started "messing with women's motorcycles" around midnight that night.

"I told them to leave the bikes alone," the doorwoman told GCN. She explained that the conversation then escalated into a confrontation with the men, who, she said, took the attitude of "We'll do what we want to do."

"They asked me what kind of bar this was," she continued. "I told them it was a place they probably would not feel comfortable in."

Another man, identified by police as Marc Kelley, 18, also of Dorchester, was at this time "getting particularly antsy with my bike," said the Somewhere staffer. "I told him to keep off the bike, and he said 'You gonna make me?' By this time there was another woman outside with me. She told Kelley to leave the bike alone. Deano walked over to her. We thought he was going to say something, but he hauled off and punched her right in the face. That's when all hell broke loose."

The staffer explained that another woman then came out who also got punched. Then women started pouring out of the club.

"I was kicked in the stomach, in the ribs and pushed up against the wall," said the staffer. Every time I saw someone punched I would go over and try to get them inside." She said she saw about ten women punched.

The staffer said that she managed to get "a lot" of women inside, and feels that "basically, yes, it was a good idea to get women inside. These men were so animalistic — it was not a safe situation."

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Conference Acknowledges 'Alternative' Families

BALTIMORE — Over 700 delegates from the eastern states met here. June 6 — 8 for the first regional White House Conference on Families and endorsed a wide range of policy recommendations that affect American families — including a proposal that calls for an end to discrimination on the basis of sexual preference, which passed by a one-vote margin.

The gay rights proposal was part of a larger policy recommendation which was the most controversial proposal made at the conference.

The proposal called for "policies which preserve and protect basic legal and human rights of all family members," and included ratification of the ERA, "elimination of discrimination and encouragement of respect for differences based on sex, race, ethnic origin,

creed, socio-economic status, age, disability, diversity of family type and size, sexual preference or biological ties," protection from violence and abuse, and the "right to decide whether or not to bear a child," including the right to choose abortion. The proposal passed by a slim, one-vote margin, 292-291.

Openly lesbian and gay delegates at the conference were surprised and delighted with the victory. Eric Rofes, a gay delegate from Massachusetts, told GCN, "The passage of the lesbian and gay rights resolution is impressive, particularly because there were only seven upfront gay people out of over 700 delegates. While we worked hard throughout the conference to educate people about the issues affecting lesbian mothers, gay fathers and gay youth, many of us were also busy

promoting other proposals — including expanded childcare, shelters for victims of domestic violence, and a guaranteed minimum family income. The passage of gay rights was brought about by a coalition of progressive people — including lesbians and gay men, feminists, and third world people."

Rofes went on to credit A. Billy S. Jones, a black gay delegate from the District of Columbia, with raising the issue early in the conference at the Black Caucus meeting and influencing delegates from Washington D.C. to support the proposal.

Rofes also credited two other gay delegates, Michael Duran from Queens, New York and Susan Bruce, from New Hampshire, with giving moving speeches in behalf of the proposal which in-

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Carter Supports Gay Plank For Democratic Platform

Compiled by Michael Glover

WASHINGTON, DC — An antidiscrimination statement including lesbians and gay men is included as part of the Carter proposals submitted to the Democratic Platform Committee June 12.

The proposed section of the platform, part of a section on civil rights, states "We must affirm the dignity of all people and the right of each individual to have equal access to and participation in the institutions and services of our society, including actions to protect all groups from discrimination based on race, color, religion, national origin, sex or sexual orientation."

Carter's proposal is a green light for inclusion of the section in the Democratic Platform, which must be approved first by the Platform Committee and then by the convention itself.

Ginny Apuzzo, openly lesbian member of the platform Committee from Brooklyn, New York, along with the two other openly gay members of the Platform

Committee, Sheldon Andelson from Los Angeles and Bill Kraus from San Francisco, met Wednesday, June 11 with Carter administration and campaign officials to discuss inclusion of a gay rights plank in the platform.

"I think it's very safe to say we had a very frank and open discussion. It was probably one of the frankest discussions those folks have heard in a while," Apuzzo told GCN.

Also attending the meeting were David Rubinstein, deputy assistant to the President for domestic affairs and policy, Mary Franks, research director for the Carter campaign; and Michael Chanin, deputy to presidential assistant Anne Wexler.

Included also were Mary Spottswood Pou and Tom Bastow, codirectors of the National Convention Project, and White House staff member E. Allison Thomas.

The meeting was scheduled to be held in the White House and to be chaired by Stuart Eizenstat,

Carter's assistant for domestic affairs and policy, but when the gay leaders arrived they found that the meeting had been moved to the Executive Office Building, and that Eizenstat would not be able to attend.

Earlier Wednesday Spottswood, Bastow, Kraus and Andelson met with Peter Edelman, top Kennedy issues person, a meeting which Apuzzo told GCN went very well.

Wednesday's meetings followed by Carter's announcement were the strongest signals yet that inclusion of a gay plank in the Democratic Party Platform is not just an activist's dream.

Inclusion of the plank in both parties' platforms has been a year-long goal of The National Convention Project, "Gay Vote 1980," based in Washington, D.C. Tom Bastow, codirector of the project along with Mary Spottswood Pou, told GCN that at the Democratic National Convention he is "confident that

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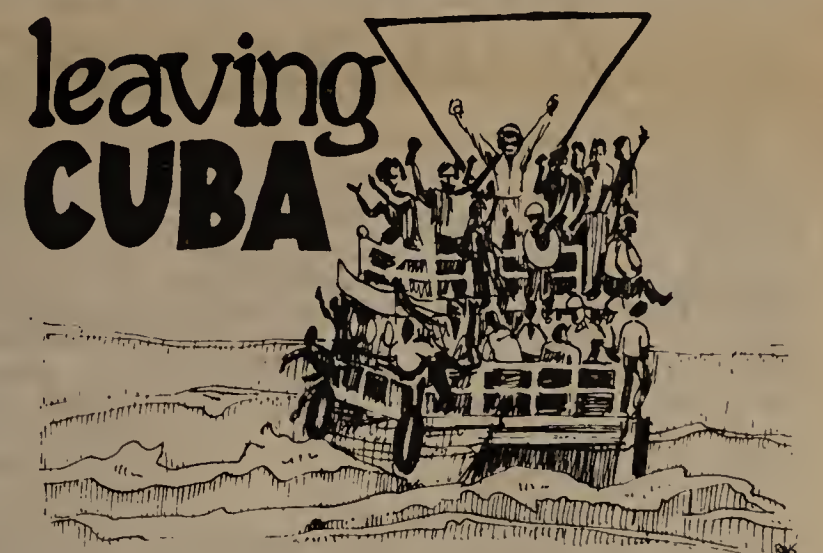
Gay Cuban Refugees Here: Where Do Feds Send Them?

By David Morris

Confusion persists after reports of open hostility toward the large number of lesbians and gay men among the tens of thousands of Cuban refugees currently awaiting release from reception centers in the United States. Some observers remain skeptical about administration promises that homosexuals will not be sent back to Cuba.

A gay refugee at Fort McCoy, Wisconsin told GCN that he had been treated well by U.S. officials and by most of the other refugees, but that some of the refugees had shown hostility towards homosexuals interned there and that there had been physical violence.

"Some abuses have been committed against homosexuals here," he said. "Imagine, two or three hundred of us among thousands and thousands of straight men, many of them just out of prison. In prisons in Cuba



gay men are separated from straight men. When we were all mixed together here there were problems with rape. There is a forest near here inside the base. The other day they found a man tied to a tree where he had been raped."

Lieutenant Colonel Fred Ussery, public information officer at Fort McCoy, told GCN there had been very little violence at the reception center. "So far it's been very quiet down there," he said. "There have been very few assaults."

Ussery explained that federal marshalls are responsible for security among the 13,000 refugees at Fort McCoy. He said investigations by the Immigration and Naturalization Service (INS) and the Federal Bureau of Investigation are used to determine whether a criminal record in Cuba, as indicated on a passport, would still hold under U.S. law, but that in any case homosexuality *per se* would not be grounds for exclusion from the United States. Under ordinary circumstances the INS still refuses to admit known homosexuals, but the Carter administration has granted a waiver in the case of lesbian and gay Cuban refugees "on humanitarian grounds." Ussery said that "hardened criminals" among the refugees are sent to federal correctional institutions

where they are held until the Justice Department determines what is to be done with them.

The San Francisco *Sentinel* reported on May 30 that at Fort Chaffee, Arkansas and at Fort Indiantown Gap, Pennsylvania homosexual refugees had been separated from their straight counterparts as a result of the sharp hostility shown them.

The article says a petition circulated among the refugees at Fort Chaffee demanding separate internment for lesbians and gay men was denied by army officials, but that homosexuals subsequently segregated themselves voluntarily in self-defense.

The petition is quoted as reading, "We anti-communist fighters beg of you your attention to our necessity of being situated apart from the delinquents, whores and homosexuals that are living among us. The communist government sent us together but we are not alike."

The *Sentinel* article reports that officials at Fort Indiantown Gap ordered gay refugees moved to separate quarters for their own safety and "for the protection of the families."

Major Brian McWilliams, public information officer at Fort Chaffee, claimed he knew nothing of hostility toward gay refugees or of the petition. He told GCN that

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News Notes

quote of the week

"What has happened to me makes me understand why there are angry women who want to pass ERA [the Equal Rights Amendment]. That still is not the answer. But the church doesn't deal with the problems of women as it should. There's been some really bad teachings, and I think that's why I'm really concerned for my own children — particularly the girls. You have to recognize that there has been discrimination against women, that women have not had the teaching of the fullness and uniqueness of their abilities."

— Anita Bryant, speaking about the effect her divorce has had on her, in an "exclusive interview" with the *National Enquirer*, June 17, 1980.

spiritual fairies go west

BOSTON — *The Gathering For Radical Fairies* will take place again this summer from August 11-15. The location is going to be outside Denver, Colorado. This year, a group of gaymen in Boston are organizing a presence, leaving for the gathering early August. One goal is to have more collective transportation arrangements and persons to sublet vacant apartments to alleviate economic burdens. Many men going are from the working class. For gaymen interested: call (617) 266-6103 or write: 71 Symphony Rd., 18, Boston, 02115.

fifty marshals needed for boston parade

BOSTON — Help is needed for the June 21 Lesbian and Gay Pride Parade here. Come to a Marshals' Planning meeting on Monday, June 16 at the King Community School, 116 Putnam Ave. in Cambridge. A free self-defense class 7:00 p.m. and a marshals meeting at 8:30 p.m. Attend and get a Lesbian and Gay Pride T-shirt. We need your help to make this celebration happen. For more information call Tom at (617) 282-7645.

the \$64 question

OXFORD, OH — At the June 13 Board of Trustees meeting, Miami University President Phillip Shriver will take special action on the \$64 budget allocation for the student Advocates for Gay Liberation. At an earlier stage in the process, the Student Affairs Council had slashed AGL's original budget request by 59%, compared with an average cut of other groups of 36%.

Shriver will present the budgets of the other 58 groups as a unit, with the recommendation that they be approved. AGL will be the only group separated, and its budget will be presented by Shriver without recommendation. Before taking this action Shriver consulted with the university's Affirmative Action Officer, Gary Hunter, about whether it would constitute selective discrimination. Hunter said it would, but pointed out that no legal precedence in Ohio ensured the rights of homosexuals.

gay-baiting hid racism

BOSTON — A former United Methodist minister who was forced to retire in 1973 after performing a gay marriage later charged that that controversy was set up as a smokescreen to hide racism in the church. At a time when charges of discrimination made by the Black Methodists for Church Renewal had been substantiated by a United Methodist General Commission, Bishop Edward G. Carroll focused attention on the gay marriage. Dr. William Alberts had openly performed a similar ceremony in 1971. After performing the gay marriage in 1973, however, Alberts was forced to retire.

In a recent letter to the Boston *Ledger* (June 6-12, 1980), Alberts pointed out that in 1973 he had helped enable the investigation substantiating the charges. Also, in the years up until 1978 other ministers, primarily black ministers, involved with the investigation were also forced to retire.

In reference to the role of Bishop Carroll, himself a black minister, Alberts said, "Real liberation and justice also depend on more white and black persons recognizing the subtle tendency of white racist and sexist structures to co-opt and neutralize growing human rights movements by rewarding amenable victims of oppression who are willing to prostitute their blackness (or womanhood, gayness, or religion) in the interest of tokenism."

bribes for era

SPRINGFIELD, IL — Wanda E. Brandstetter has been indicted by a Sangamon County grand jury on charges of offering a \$1000 bride for a favorable vote on the ERA. The Boston *Globe* reports that Rep. Swanstrom received a National Organization for Women (NOW) business card with the offer written on it, along with Brandstetter's name. Brandstetter had volunteered with the NOW Springfield Ratification Project, but has since left the group. She is planning to plead innocent to the charges.

william and william, mary and mary

WILLIAMSBURG, VA — Lambda Alliance, the gay student organization at the College of William and Mary here, has completed its first two semesters as a recognized campus group. Earlier this year, fundamentalist Christians working within the New Testament Student Association attempted to revoke Lambda's campus organizational status on the grounds that William and Mary's charter and Virginia law forbade the recognition of gay groups.

The response of the college community was remarkably supportive, according to group members. The Board of Visitors rejected attempts by fundamentalists to force a debate and vote on Lambda's status. The president of the college, in a meeting with Lambda chairperson Jon Bradley King, stated his support of the group's First Amendment rights to associate and organize. Students and faculty wrote numerous letters to the campus newspaper supporting Lambda.

In two debates, speakers from Lambda, Integrity, and the Metropolitan Community Church presented their own views of the relationship between the church and gay people in contrast to the opinions put forth by fundamentalists.

discriminatory parking spaces?

ST. PAUL, MN — The parking space preference given female law students at the William Mitchell College of Law in Minnesota was found to have a rational basis by county district judge Archie Gingold. The Berkeley *Barb* reported that Gingold threw out a discrimination complaint because, given the area's high crime rate, the preference "tends to equalize and promote access to and use of the law school's educational programs by female students."

help for gay prisoners

LOS ANGELES — The American Civil Liberties Union (ACLU)'s National Gay Rights Project has announced the formation of a Gay Prisoners Committee which will "document incidents of selective abuse or discrimination suffered by lesbian and gay prisoners at the hands of police, the courts, jail or prison personnel, or other prisoners."

Previously, no comprehensive program to collect data on the status of gay prisoners had existed. Information collected by the committee will be combined with that of Amnesty International. Ultimately, the group hopes to improve the conditions under which lesbians and gay men are held, using the resources of ACLU affiliates and voluntary attorneys.

Anyone having information about selective abuse in US prisons should send it to Don Campbell, Chair, ACLU NGRP Prisoners Committee, 633 South Shatto Place, Los Angeles, CA 90005.

discovery '80

CHICAGO — Karla Jay (the editor of *Lavender Culture* and *Out of the Closets: Voices of Gay Liberation*) and Charles Silverstein (the author of the *Joy of Gay Sex* and *A Family Matter*) will be the keynote speakers at Discovery '80: Lesbian/Gay Culture & Identity. The conference, co-sponsored by Gay Horizons and the Gay Academic Union-Chicago Chapter, will explore the diversity and richness of gay and lesbian culture and lifestyles. Discovery '80 is being held in conjunction with the Chicago Gay and Lesbian Pride Week on June 28 at the Norris Center, Northwestern University, Evanston Campus.

The conference sessions will cover a variety of topics including developing positive gay and lesbian identities, improving personal relationships, and examining gay and lesbian issues in the areas of history, sociology, psychology, law, religion, music, art and literature. Other participants include Louie Crew (the editor of the *Gay Academic*) who will discuss homophobia on college campuses and the state of gay and lesbian studies; James Steakley (the author of the *Homosexual Emancipation Movement in Germany*); and Marie Kuda, a "leading expert" on lesbian literature through the ages.

The cost of the conference will be \$15.00 for members of Gay Horizons and the Gay Academic Union-Chicago Chapter, and \$20.00 for non-members. The registration fee includes the all-day conference on Saturday (June 28) as well as a reception on Friday night (June 27) and a post-party on Saturday night (June 28).

For a complete listing of the conference sessions and a registration form, write Gay Horizons, P.O. Box 1319, Chicago, IL 60690, or call (312) 929-HELP from 7:00p.m.-11:00p.m.

third world women march

BOSTON — There will be a contingent of third world women in the Lesbian/Gay Pride March here on June 21. Interested persons are welcome to join the group at 11:45 a.m. in Copley Square. They will be assembling under the red and yellow banner reading "Third World Women: We Cannot Live Without Our Lives." The contingent has been organized by an ad hoc committee.

dinahmight

CINCINNATI — Want to see your name in print? To provide opportunity for "closet artists/writers" and to raise money for the Dinah newsletter, women in the Cincinnati Lesbian Community are assembling an anthology on the theme "Voices of Strong Woman." Those interested, including out-of-towners, should send their short prose writing, poetry, journal entries, song lyrics, puzzles, possible pen and ink cover illustrations (5x7), etc. to *DINAH MIGHT* c/o LAB, P.O. Box 1485, Cincinnati, Ohio 45201. Deadline for submissions is August 15, 1980 and the anthology will be available in November. No submissions will be returned unless accompanied by a stamped, self-addressed envelope.

lesbian and gay deaf on tv

BOSTON — The Captioned ABC News, broadcast nightly by the Public Broadcasting Service (PBS), will feature a series of special reports on lesbian and gay deaf persons Tuesday through Friday, June 17 through 20.

The programs will examine the special problems of lesbian and gay deaf and such subjects as how sign language among lesbian and gay deaf differs from sign among straight deaf.

The Captioned ABC News is broadcast by 170 PBS stations; ABC makes its nightly news programs available to PBS, which adds captions for deaf viewers, removes the commercials and adds special segments produced especially for the deaf on various aspects of the deaf community. The reports on lesbian and gay deaf, produced especially for Gay Pride Week, will be included among these segments.

The programs will be broadcast at 11 p.m. EDT on Channel 44 in the Boston area, at 11:30 p.m. EDT on Channel 36 in Providence, RI, and at selected times on other PBS stations across the country. Check your local TV listings for times and stations.

battered, abused, neglected, molested

BOSTON — A group for women who were battered, abused, or neglected as children (including those who were the victims of incest) is beginning in this area. The women who are forming the group are interested in a group whose members would offer support and resources to one another, as well as sharing information.

The organizers would like to find out what other women are doing in this area. They ask that women who are interested call them to talk about a mutually convenient time and place to meet, about arranging child care, and about what women would like to see happen in such a group.

The group is being organized under the auspices of the Somerville Women's Center. Interested women should call Nancy at (617) 623-9340 or Fern at (617) 776-4675.

for want of a name

MINNEAPOLIS — Plans for a block party to celebrate Gay Pride Day here have fallen through because of a forged signature.

The signature, reports the Minneapolis *Tribune*, was on a form required to get city approval for the block party. The signature forged was that of Fifth Ward Alderman Van White, whose ward borders the ward where the block party would have been held.

White told the *Tribune* that someone printed his name on the form, then filed it with the city clerk. He said he wasn't going to pursue the source of the signature, but that the fact that his name was printed, not written, meant that whoever did it wasn't trying very hard to forge his name.

The block party was scheduled for June 27 on a block of Hennepin Avenue where three gay bars are located. No information was available as to whether the event had been rescheduled elsewhere.

lutherans concerned

SAN FRANCISCO — Lutherans Concerned, a six-year old organization of gay and non-gay women and men working for understanding in the Lutheran church, will feature prominent church leaders at its national meeting here June 19-22.

A seminary president, a pastor, a church executive and one of the nation's newest Lutheran bishops will be among the top speakers at the convention, called Assembly '80.

The event's keynote speaker will be Kathleen Hurty of Oakland, CA, a member of the Executive Council of the three-million member Lutheran Church in America (LCA). Preaching at the opening workshop on June 19 will be the Rev. Charles H. Lewis, Jr., night minister for the San Francisco Council of Churches and an LCA pastor. In 1964 he was a founder of the Council for Religion and the Homosexual and is its former president.

The evening of June 20 will feature the Rev. Harry Britt as banquet speaker. Britt is an openly-gay city-county supervisor in San Francisco and is a former United Methodist minister in Texas.



Harassment Rise At Maine Resort

Compiled by Warren Blumenfeld
OGUNQUIT, ME — Twenty-five gay business people have formed an organization to counter what they see as a rise in the number of incidences of harassment against gays in this seacoast resort town.

According to Victor Caffese, owner and manager of the Yellow Monkey Guest House and member of the new organization, "Each year the harassment is getting worse."

Caffese told *GCN* of an incident which occurred a few weeks ago where two of his guests were jumped by seven youths on the beach. One guest reportedly suffered a broken tooth and the other had his face stuffed in the sand. There have also been accounts of firecrackers going off in the parking lot of The Club Disco, a local gay disco, and an increase in the incidents of cat calls being directed toward gays on the streets.

Caffese stated that the newly formed group hoped to counter this harassment by establishing a unified front within the gay community and also by establishing a strong link with local police officials.

In attendance at their third organizing meeting on Monday, June 9 were twenty-two gay business people and Officer Johnson of the Ogunquit police department. At this meeting Johnson gave the participants a pledge that his department would do all it could to end harassment against gay residents and tourists in the area.

Also in attendance at the meeting was a woman claiming to be the mother of one of the young men who has allegedly been calling out abusive language against gays. In an emotion filled statement, she apologized to the group for her son's behavior and explained how she feels helpless to stop him. She offered an explanation for his behavior by citing an instance where he was "attacked by a gay when he was young." The woman then broke down and asked the group to forgive her son and told how, at that moment, he

was undergoing an eight hour operation for cancer.

Earlier this spring, representatives of the gay business community met with Ogunquit Police Chief Hancock to state some of their concerns in the area of security and police protection. According to Bob Hedricks, manager of The Club Disco and one of the participants at that meeting, "Police Chief Hancock was very cooperative. We feel that he is genuinely trying to help us."

Hedricks is concerned that the stories of harassment are out of proportion to their actual occurrence. An annoyed Hedricks stated, "Earlier today (June 6) another Boston gay paper called me inquiring about a fire bombing at my club. These stories are really getting ridiculous. There has been no fire bombing. I want these rumours to end. There is no more harassment here than there is in any typical summer season in Provincetown and I should know because I lived in Provincetown for thirty years."

GCN contacted Chief Hancock, who maintained, "The harassment is not a gay problem, it is a community problem. The local kids sometimes harass gays, but gays aren't the only ones who bother. The kids also harass Canadians and older people too."

Hancock said that one problem his department faces is that during most of the year, there are only five officers on the force with only one on duty at a time. However, with the influx of summer tourists, he is adding 20 temporary officers to his staff.

People who are witness to harassment in the area are requested to take down the person's license plate number and other pertinent information and report this immediately to Police Chief Hancock's office. Hancock has assured local gay leaders that the first offense will carry a warning while the second offense will insure a fine.

The gay business group plans to meet once a week during the summer months to continue its efforts towards a unified community.

Latino Gays Join Puerto Rico Parade

Compiled by David Morris
NEW YORK — The annual Puerto Rico Day parade in New York, held this year on Sunday, June 8, featured a clearly visible and very audible group of about 40 lesbians and gay men organized by the Comité Homosexual Latinoamericano, the Gay Activist Alliance, Dyke Anarchists and the Committee of Gay and Lesbian Socialists.

As part of the sizeable leftist contingent, the group carried banners identifying them and calling for the United States to withdraw from Puerto Rico and specifically for an end to the US Navy's use of the island of Vieques for bombing practice.

Derek Hirst, chair of the Gay

Activist Alliance Political Action Committee, told *GCN*, "We were very recognizable. For those who didn't get the point from the banner, there were several GAA members who tried in other ways to make sure that people got the point."

Hirst told *GCN* there was some initial resistance to the homosexual group from socialist organizations with anti-gay positions and that as a result the lesbians and gay men were placed at the end of the leftist contingent. He said there was also some heckling from spectators but that overall the reactions were encouraging. He said many spectators joined the lesbian and gay contingent during the march.

Calif. Activists Planning 'Tune Out CBS' Drive

Compiled by John Kyper

LOS ANGELES, CA — Over a month after the controversial CBS documentary "Gay Power, Gay Politics" was shown on national television, the reverberations continue. The documentary, which purported to tell "how the gays in San Francisco are using the political process to further their special interests," has been widely criticized as sensational and inflammatory because of a preoccupation with public sex and sadomasochism that overshadows the political story.

Community United Against Violence reports that attacks against gay men have escalated in the vicinity of Buena Vista Park, scene of the documentary's super-8 mm. footage of naked men in the bushes. One man was threatened with a police citation while sunbathing. Another was accosted while walking downtown by a man who repeatedly screamed at him, "I know what you people do in the park!" until he had to subdue the assailant with mace.

In San Jose, members of the Santa Clara Valley Coalition for Human Rights have speculated that the program contributed to the three-to-one defeat of local gay rights ordinances in the June 3rd election. "Don't Let IT Spread" was the slogan of the

pro-repeal forces, and their propaganda made explicit the reference to San Francisco's gay community.

Los Angeles has become the scene of organizing a National Operation Tune-out CBS (NOT CBS) protest, planned for September.

On Monday, May 5, 500 chanting demonstrators picketed and leafleted outside a CBS television affiliates' meeting at the Century Plaza Hotel in Century City. This was the annual meeting when the network unveils its autumn programming. "We spoiled it by demonstrating and leasing a hospitality suite where we showed 'Gay Power, Gay Politics' for CBS employees who had not seen it," stated veteran Los Angeles gay activist Morris Kight.

The reaction of CBS was, predictably, tense: One week before the protest police were called to the site of a gay press conference being held at the edge of CBS TV City. Kight was prevented from entering the Century Plaza to deliver a letter to CBS executives.

Kight explained NOT CBS to David Lamble of KPFA radio's "Fruit Punch": "The tuneout alone is very threatening, if you think about it. From Monday at 8 to the following Monday at 8 we'll just get everybody, wherever they

are, to agree not to watch CBS." The tuneout will be scheduled during a rating period and will be announced.

During the affiliates' meeting, network president William Leonard announced that CBS would not be pressured by outside groups, apparently referring to the gay protest as well as to controversies over the film "The Day Christ Died" and the casting of actress Vanessa Redgrave, who is pro-Palestinian, as a Jewish concentration camp survivor. CBS TV president John Backe has come under much criticism because of his vocal fundamentalist views. Several days later, however, William Paley had Backe removed.

NOT CBS has been working with gay groups in 25 cities throughout the country, including such places as Chicago, Akron and Fort Worth. Members of the Los Angeles group have had a meeting with the local CBS affiliate KNXT-TV, and representatives of the National Gay Task Force have met with a CBS vice president. Kight considered neither of these meetings to be particularly productive.

NOT CBS can be contacted at 1428 North McCadden Place, Los Angeles, CA 90028; or telephone 213-463-3928.

Prisoners Win Lawsuit

Compiled by David Morris

NEW YORK — Two gay men have been awarded \$15,000 each in nominal damages in a lawsuit claiming the New York City Department of Corrections violated their Fifth Amendment rights by forcing them to spend up to 8½ hours a day in a narrow unfurnished corridor of the Brooklyn House of Detention in 1975 and 1976.

Attorney for the plaintiffs Stacy Kaplow told *GCN* that since regulations in New York require the separation of gay prisoners from

others, the plaintiffs, Johnny Honeycutt and Bobby Finch, were housed in a separate section of the jail and were not allowed to join other prisoners in the day room for recreational activities. And since prisoners are required to be outside their cells during "lock-out," which occurs three times a day and lasts up to three hours, they were left in the corridor outside their cells.

Kaplow explained that because of a recent Supreme Court decision, the suit could not claim cruel

and unusual punishment in violation of the Eighth Amendment, because Honeycutt and Finch were awaiting trial and therefore were not technically being punished. She added that the case is significant in that it is unusual to win such lawsuits and in that the amount of the damages was unusually large, but that because it was a jury verdict no legal precedent was set.

Honeycutt and Finch are currently serving terms in a New York state prison.

Murders May Be Gay-Related

By Mitzel

BOSTON — Police here are continuing their investigations into last week's murders of Emerson College professor Leonard J. Riendeau and Amtrak employee Raymond Kindred.

The body of Riendeau, 43, was discovered in his apartment 11:50 AM Sunday June 8 by Richard Hobbs, a close friend of the victim who had a key to the apartment. Hobbs immediately called police.

Riendeau had been a drama professor at Emerson College. He lived in a studio apartment at 85 Charles Street on Beacon Hill. Riendeau's body, clad only in a robe, was found in a pool of blood. Police estimate that the murder took place sometime between noon Saturday June 7 and early Sunday morning.

Riendeau had been stabbed once in the neck and 15 times in the back. His heart and a lung had been penetrated. A knife was found near the body. The apartment had been ransacked. Police are as yet unable to determine what, if anything, was stolen.

Riendeau's remains were removed to the northern mortuary and his parents and family notified.

Police have discerned no motive for the killing and have no suspects in the slaying. They

speculate that Riendeau may have met his assailant or assailants at one of his two favorite gay clubs or perhaps on the street and returned home with him. Police investigators have visited a popular Cambridge Street gay bar and a Bay Village club which Riendeau frequented.

On Wednesday, June 18, there will be a special memorial service for Riendeau held at the Second Church of Boston in Back Bay.

Former State Rep. Elaine Noble, who was on the Emerson faculty with Riendeau, called the murder "a shock. Lenny was one of the best teachers at Emerson. And he was one of the best-liked teachers. He had a wonderful, a disrespectful sense of humor. He had a gift for touching people. He was a super guy."

Noble indicated that friends and former students from all over the country were coming to Boston for the memorial service.

Riendeau's murder came only three days after the slaying of Raymond P. Kindred, 33, an Amtrak employee. On Thursday, June 5, Kindred's body was found in his Gloucester St. apartment in Boston's Back Bay. The body was discovered by Kindred's roommate. Kindred had been tied to the bed rail and his head had been covered with a cotton cloth.

He had been strangled. Kindred's apartment had also been ransacked.

In both murders, police say there were no signs of forced entry. Police do not claim any connection between the murders of Riendeau and Kindred.

Robin MacCormack, special assistant to Boston Mayor Kevin White and liaison to the gay community, said that he too thought there was no connection between these recent slayings. MacCormack asked people in the gay community to be calm but alert in the wake of these killings. "If people who may have any information about these murders feel they'd rather speak to me or my office instead of directly to police, I would like to encourage them to call."

The murder of Emerson professor Leonard Riendeau recalls the killing last month of retired Tufts professor Robert R. Robbins who police allege was murdered by a derelict he had taken into his home. The suspect was later arrested at Boston's Pine Street Inn. Two years ago, Northeastern professor F. Andre Favat was murdered after he was bound and thrown from the roof of an abandoned building in Roxbury by a group of youths he had met at a Fenway-area gay disco.

Gay Community News

THE GAY WEEKLY

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Community Voices

tempered with wisdom

Dear Editor,

A few weeks ago, a man wrote a letter to a San Francisco gay paper and condemned all women. It was sexism at its worst. Yet I also see letters and articles in *GCN* where women condemn all men. But somehow this is supposed to be different because we women are so oppressed. Bullshit.

Hate is hate. Politics that is not tempered with wisdom creates hate and fear. I too have suffered as a woman. But life is not easy for anyone. Why not take our anger and do something constructive with it, rather than becoming just as narrow-minded and full of hate as those who would oppress us. Somewhere, somehow, some of us have to refuse to continue the cycle of hate.

frustrated with our species,
Cheryl Rutherford
Berkeley, CA

the license

GCN,

I was greatly distressed at the information in Linda Pellegrini's letter (*GCN* Vol. 7, No. 46, June 14, 1980) regarding the behavior of the doorman in refusing her and her male companion admission to "Prelude." I thought there had been sufficient lawsuits and suspensions of bar licenses to impress upon holders of common victualers licenses that they cannot refuse a person service because of configuration of the crotch any more than they can because of pigmentation.

The "on deck" management of a bistro with an established clientele is understandably concerned about the potential for disruption by, or because of, a stranger. Certainly the managers of the sophisticated lounges along Commonwealth Avenue shudder when the rabble exiting Fenway Park decide to patronize them. Nevertheless, management can only refuse to serve you if you are drunk or cannot pay. Prudent managers of "in" bars serve the stranger one drink, then tell the patron "You've had enough — I'm not going to serve you any more."

As a bearded, mustached, bi male who prefers wearing skirts to trousers, I have met with an obstructionist attitude at many places, straight and gay. I have learned that the only way to handle this matter is to say, quietly and without rancor or animosity, that I shall bring a discrimination suit against the establishment. Then I leave without uproar. The next day I obtain from the licensing authorities the identity of the license-holder. I write, politely and without venom, that I am preparing to consult with my attorney about bringing a discrimination suit and invite a response from the license-holder. Almost invariably this brings an apology, a retraction, and an explanation of "misunderstanding."

If the ladies want a private club, they should obtain a club license. Or, using a little imagination, they can relocate the interior partitions so that there is a door from the ladies' room into a private cave. How long even that artifice would last is questionable, however, since lesbian bars seem to be the last holdouts against unisex toilets in straight, mixed, and gay bistros.

When you are refused admission to any lounge because of "dress code," "three photo ID's required," or chromosome count, don't argue or lose your temper. Just explain to the highest-ranking "manager" that you will bring suit for discrimination. The next day follow it up!

A letter to *GCN* lets off steam and alerts others to the situation, but sending to the license-holder a carbon copy of your communication to the Massachusetts Commission Against Discrimination, the Civil Liberties Union of Massachusetts, or your personal civil liberties attorney, will bring about the result that we all want — stopping this nonsense.

All best wishes to all,
Charles A. Holbrook, Jr.
Boston, MA

Reminder Bylines/Datelines

In August, 1979, in response to suggestions from our readers, we developed the following policy: datelines appear in all news stories to identify immediately the location of a news event. Bylines (such as "By Lisa Nussbaum") indicate that the writer filed the story from the city in which it took place. In the case that the story is written in a city other than the one indicated by the dateline, we use the words "Compiled by."

GCN would like to thank the following photographers whose work appeared in last week's Lesbian/Gay Pride calendar: Marge Choser (16 & 21 June), Tim Grant (17 & 18), Dede Ketover (20, 28 & 29), Ken Rabb (14, 19 & 25), Michael Thompson (24 & 26).

difficult issues

To the Communities,

I think that it is interesting that while the letter sent to *GCN* by six members of the Coalition for Lesbian and Gay Rights was signed by both men and women, all of the letters denouncing the CLGR letter were written by men, signed by men, including the one signed by one of the men who signed the CLGR letter.

The issue of adult/child sexuality is one that sharply divides our communities. Based on the gender of the people who have written on this issue in various gay and lesbian publications, I would say that the overwhelming majority of lesbians are opposed to decriminalizing sex between adults and juveniles, even though many of us would like to see changes in the age of consent laws to allow for peer sexuality, while most gay men seem to favor allowing adults to have sex with juveniles.

The issue of *GCN* in which the letters appeared was filled with other issues that sharply divide our communities. One such issue is pornography, and facing the page on which the story about the demonstration at Harvard against the showing of "Deep Throat" appeared was an item expressing concern that the Massachusetts legislature was considering legislation that would restrict the availability of pornography. Whatever the original implication of showing "Deep Throat" were when it was first shown in movie theatres, they have changed since Linda Lovelace has revealed the force and terror used to convince her to make the film. At this point, anyone who pays, to see the film may be involved in a direct conspiracy to commit violence against a woman. She says her participation was not consensual, but under extreme duress. Her account of her life at that time closely parallels the experience of countless women who have been conned and forced into prostitution. The issue of consent is of paramount importance in this instance, as well as with adult/child sexuality, and might better be described as the issue of "informed consent."

The issue of regulating what may be shown on cable television is not a simple First Amendment issue. During the first week of January, there were 27 cases of sexual assault reported to the San Francisco Police Department, a startling increase over any week in recent memory. During that week, "Straw Dogs" played three times, "Eyes of Laura Mars" played twice, and "Saturday Night Fever" played once during prime time on Showtime, the San Francisco cable movie station. All three of those films involve a greater or lesser amount of sexual violence.

The rape rate has been rising in fits and bursts in this city. For the first three months of this year, the increase was about 30 percent over the same months last year. Then, in April, the rate was suddenly 69.2 percent higher than the previous April. At least two of the victims were lesbians who were raped shortly after the CBS propaganda film about gay power in San Francisco was shown. I see not much difference between the propaganda of that program and the propaganda of heterosexual pornography. Both tend to view the targeted group as people deserving of abuse, and both have been implicated, either in terms of a sudden increase in violence after a showing, or in laboratory studies on the effects of viewing that propaganda, in an apparent causative way. There is no conclusive evidence, yet, nor may there ever be. But trends are discernable even so.

Finally, there is the issue of the kind of contempt and hate expressed in the performance of Charles Pierce at a benefit for Supervisor Harry Britt. Because that kind of woman-hatred and race-hatred rarely surfaces at gay political meetings, I think that many of us were deeply shocked at the venom of his material. It will take a long time before the scars disappear, if they ever do.

I am glad that *GCN* is publishing articles and letters about these issues. They must be discussed and probed, no matter how painful they are. Life on this planet is far from benign, and we must do a lot of work before it will be.

Sincerely,
Priscilla Alexander
Chair, National Task Force on Prostitution
(for decriminalization)
Member, Women Against Violence in
Pornography and Media
San Francisco, CA

lust

Dear Editor,

Please tell Andrea Loewenstein that I breathe solely from one episode of "Random Lust" to the next!

Random Pants
Boston, MA

students

It's not too late! *GCN* is still taking summer interns for our News, Features, and Art departments. Contact Richard Burns, *GCN*, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.

big apple

Dear *GCN*;

Now that Andy Humm and associates in CLGR have had their say on why they sabotaged the Albany March, those of us removed from the involvement there can add to the voice of outrage at this sad tale of duplicity and power politics. As for the March, it appears that it was the conception of a diffuse, loosely organized, grass-roots upstate New York activist movement. Apparently, anything outside the five-borough domain of CLGR (and their control), is just not to be taken seriously — they are just too busy in the Big Apple. So rather than take a serious initiative in cooperating with people besides themselves, the Coalition for Lesbian and Gay Rights offered lame excuses for doubting the "wisdom" of the March, and chose to paint its proponents as inept, and "racist and sexist." This rancid display goes beyond the arrogant elitism shown by NGTF towards the Washington March, i.e., 'we didn't invent it, so we won't support it,' until it became too embarrassing not to.

Obviously, real grass-roots activism is just too much for the CLGR hierarchy to handle — someone else might threaten their control of the agenda in the movement. Evidently, from both the name and the actions of this organization, the New York City gay movement, for which it speaks, has gone too far down the road of "gay rights" and left behind any trace of gay liberation, or as David Thorstad at Albany so correctly called it, erotic liberation, the essence of the gay cause.

What is really shocking is the woeful, willing ignorance of CLGR of such a prime issue in the life of the gay community as man/boy love, and their humiliating cowering to please straights on this issue. New York City parochialism of the worst sort, that nothing really exists of importance beyond the Hudson River, has been shown by CLGR's being out of touch with issues raised not by David Thorstad one year ago, but by our oppressors two years ago and widely discussed since. Try reading the national gay movement paper, *GCN*, and the North American-leading paper, *Body Politics*, from December, 1977 to see how reactionary police oppression outside New York has been used against this major facet of gay male sexuality to beat the gay community into submission. How DARE you arrogate unto yourselves the corrupted power to declare man/boy love taboo, "not an issue of the lesbian and gay movement," Andy Humm, et. al., and attempt to silence those to whom it pertains from speaking. That is the kind of heterosexist tyranny we grew up with, and are hopefully fighting to destroy.

The worst disgrace of CLGR lies in its stated getting into bed with rightwingers like William Buckley to agree that what straights can't stand about gay sexuality just won't be an issue with us. It is incredible — and revealing — how far some will go to curry favor with the establishment.

Further, it follows that the promised CLGR "position paper" on man/boy love, or "pederasty" as they prefer the oppressors' term, will be like the job straights have done on us, the majority defining the unheard and unseen minority, the "experts," or in this case the "politically correct," defining and describing their victims to maintain their control over them. If Andy Humm or any non-man/boy lover pens one line of that "report," that would be an inexcusable act of oppression that must be condemned. It is obvious why NAMBLA exists: the failure to respond by established gay groups.

The appalling and dismaying spectacle of CLGR has reaped already a harvest of protest, bitterness, setback, and resignations in New York. It is time its leaders either give up the self-defeating accommodationism that comes from an obsession with groveling before bigots on City Council to give us our "rights," and the rotten power politics that go with it, for an untrammeled liberationist approach to the struggle, or for them to turn in their resignations to those who will.

Yours in gay pride,
Steve Keller,
spokesperson for the Norman, Oklahoma,
Gay Activists Alliance
Norman, OK

wrap up

Dear Editors,

Just wanted to drop a line to let you know I enjoy "Random Lust" by Andrea Lowenstein. It is a nice way to wrap up after all that heavy news up front.

Dawn Wells
Huntington Beach, CA

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.

Speaking Out

Building the Lavender Left

Joyce Levine

Editor's Note: The following essay was originally presented as the opening address at the Powder Ridge Conference in Shirley, NJ, on Saturday, May 24, 1980.

My fondest desire at this moment is to be able to express the pride, the joy and the sense of strength that each of you reflects as I look upon you. This pride, this joy and this strength has been forged in our mutual struggle as lesbian and gay male socialists. It is a world historic moment: the first Northeast Conference of Multinational Lesbian and Gay Male Feminist Socialists. Our presence here is an affirmation of the dreams of those who struggled before us. We are the embodiment of their vision. Our struggle started millennia ago. Within each and every one of us there is stamped the memory of all those lesbians and gay males whose history has been stolen from us.

We reclaim that history. We honor our sisters who were burned at the stake; our brothers who were used as the fuel; those who died at Dauchau and Buchenwald, or were shot down in the streets of Pinochet's Chile, or in the hallowed halls of city government in San Francisco. And let us not forget those who can't be here today because they are incarcerated in the mental institutions and prisons of this society, or who still choose the prison of conformity. We carry the seeds of all our sisters and brothers — those who survived, those who were beaten down and those who died fighting.

Millions of names have been lost to history. We know some of the names: Magnus Hirschfeld, sexologist and homosexual emancipation leader; Deborah Sampson, Lucy Ann Lobdell, Marian West — lesbians who passed as men in order to survive — Del Martin, Phyllis Lyon — founders of Daughters of Bilitis; Henry Hay, socialist and founding member of the Mattachine Society.

All those who dared to struggle in order to love *who* and *how* they wanted to are part of our proud history. And we cannot forget those courageous street people: the lesbians, gay males and transvestites, who eleven years ago fought the battle which gave birth to the modern-day lesbian and gay liberation movement — the Stonewall Rebellion, a battle so far-reaching that it made our movement a world movement.

Yes, we are survivors, and no force on earth has been able to wipe us out! Much work has been done by all who came before us and by many of us who are sitting here to make this conference possible. We are here because we recognize that much is still to be done. Many tasks lie before us.

As specially oppressed people we are unique. Our community embodies all the exploited and oppressed in society. We are members of national minorities, we are women, we are youth, older people, disabled, welfare mothers and fathers, students, workers, employed and unemployed. Because many of us are oppressed on many levels we know that we cannot separate our oppressions. We have learned that the same enemy who denies us our dignity and humanity as lesbians and gay males also robs us of all of the richness of life and poisons us with the diseases of racism, sexism, and heterosexism. All of us share the experience and the pain that fear of difference brings upon us. Our task is to take this fear of difference and turn it around. Our diversity can become our strength. We can lead the way in forging a unity based not only on our common oppression and class exploitation

but on a respect for our differences. In order to do this we must recognize our priorities at this time. Racism is on the rise. The right wing is organizing to strike a blow at all the progress that was made by the black liberation movement, the movement of all oppressed national minorities, the women's movement, the workers' movement and the lesbian/gay movement. As lesbians and gay males, we have a rich tradition of struggle. What makes us unique, however, is that we are socialists. This distinguishes us by virtue of the fact that we have an understanding and consciousness of the roots of our oppression which has been further illuminated by the insights and lessons of the women's liberation movement. We know that the struggle for our liberation can *only* succeed if there is a fundamental change in society. That our liberation is tied to the liberation of all the oppressed and exploited can never be stated too often. No one will be free until we are all free. The lies that divide us can only persist as long as the institutions that support them exist: big business, the military, the schools, the church, courts, prisons, news media, the medical and psychiatric professions. In 1917 a cataclysmic change took place in history when the Czarist government in Russia was overturned and the working class, led by the Bolshevik Party, took the future into their own hands. For the first time in history all laws against homosexuality were removed from the books, as well as the laws keeping women oppressed. Although the revolutionary leaders of the Russian revolution had far-reaching ideas to end sexual oppression and women's oppression, and passed very progressive laws to put an end to that oppression, Lenin knew that such laws alone would not bring about a change in the deeply rooted backwardness of the people on the questions of sexism and heterosexism. the subject of the sexual role of the masses, Lenin felt that the sexual revolution had not yet been analyzed from the standpoint of dialectical materialism and that its mastery would require a tremendous experience. He felt that whoever would develop this analysis would do a necessary service to the revolution. This, too, is our historic role, for it is we who can make the greatest contribution in this area.

So, my brothers and sisters, we are gathered here because we have struggled and we have fought, each in her or his own way, each with a dream for the future, each contributing to the birth and creation of a movement with tremendous potential. With unity and organization, with the tools of scientific socialism, lesbians and gay males have the power to make our vision of the future of humankind the *shared* vision of the entire world working class.

"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108

Community Voices

love in protective custody

Dear *Gay Community News*,

Whenever it is available I have been an avid reader of your newspaper but until now I have not written to you because I felt that my problem might be an annoyance in light of the crucial issues your paper covers in regards to our people. Now I am impelled to write because you are the last avenue of hope we have. Incarcerated here in the Menard Correctional Center, trapped in the maw of the concrete monster I and resident Anthony Bell #C-62655 have found true meaningful love, rare in the free world and doubly so when one is behind bars. Nevertheless our relationship is sincere and on June 6th we will have been together for one year. Our families have known each other even longer.

This letter is concerning the discrimination this institution, specifically the Protective Custody Unit, practices against homosexuals in regards to cell assignment. Resident Bell and I are in Protective Custody because we fear for our lives in the general population. We are here by choice as well as by necessity. Since June of 1979 we have written this administration, the Director of the Department of Corrections, the Department of Justice and Waldo Ackerman, U.S. District Judge, asking that we be placed in the same cell as well as about the discrimination that admitted gay couples experience, all with no consideration.

We signed out of Protective Custody and were admitted to the general population on April 7th, same cell, and signed back in Protective Custody on May 21st because we again feared for our lives. Now they have placed us on opposite sides of the Protective Custody Unit building.

Resident Bell and I are now on our 10th day of a food strike. Anthony and I are mentally as well as emotionally dependent on one another. We have even contemplated suicide.

The group classification system, which is given as the reason why we may not cell together, is used only here in Protective Custody and it is used solely for the purpose of not allowing homosexual inmates to choose cell-mates with whom we feel safe and comfortable.

We hope in some way you can help us, for we aren't able to help ourselves. We are in love and we don't hide our love for one another, for this we are now in a prison within a prison. All we ask is to be treated like human beings; like anyone else we want to be together.

Sincerely,
Robert Bonds #A-82360
PO Box 711
Menard, IL 62259

deep throat

GCN,

I am here [at a Women Against Pornography press conference in Times Square on May 24] today because of my deep respect for Linda Marchiano. She has survived the unendurable and now she has the courage to tell the truth about what was done to her.

We cannot count the number of times that she was beaten. We cannot count the number of times that she was raped. We cannot count the number of times that she was bought and sold or traded or given as a gift. We cannot count the number of times that her life was threatened or jeopardized. We cannot count the number of participants or the number of acquiescent, unquestioning witnesses. We cannot count the number of people who enjoyed her humiliation and exploitation. We cannot count the number of people who simply took for granted that she wanted to be used and hurt and humiliated and sold and traded. We cannot count the number of people who simply took for granted that her husband of that time, Chuck Traynor, had the right to do whatever he wanted to and with her. We can count — on the fingers of one hand — the number of people who actually tried to help her.

"Deep Throat" is not an expression of speech: it is a crime against this woman, Linda Marchiano, who, prior to and during the filming, was deprived of every human right guaranteed to citizens of this country. The millions upon millions of men — especially those freedom-loving liberals — who found "Deep Throat" so much fun must now be told what they should have known all along: that they have been enjoying and defending and laughing at the sexual abuse of a woman.

I call on women throughout this country to rise up in fury against "Deep Throat." Wherever and whenever "Deep Throat" is showing, a woman is being raped.

Andrea Dworkin
New York, NY

fight back

Dear GCN:

The lies contained in "Gay Power/Gay Politics" should surprise no one in our community. The CBS special was a carefully planned and deliberately produced piece of "big lie" propaganda. I am dismayed when I hear gays imply that segments of our own community might be to blame for the "bad press" we receive, or that San Francisco gays in particular are to blame, or that the men arrested at the Boston Public Library are to blame and got what they deserved. We are not to blame. As long as we are gay, there is no pleasing the media or the system it supports. Censoring ourselves to please them only serves to divide us and to further oppress us. The media will see only what it is useful for them to see and will make up whatever else it needs.

The conflict boils down to this: We demand the right to exist; the system cannot have us exist. Therefore, now as always, we have to defend each other and fight back together.

Richard Thomas
San Francisco, CA

lesbian pulps

Dear GCN,

I was delighted to read Andrea Lowenstein's essay on Ann Bannon's books — how nice to know that somebody besides me enjoys lesbian pulp novels. However, her explanations about readers' reactions varying according to their age and age of coming out was interesting but inaccurate, at least in my case. I had never read a lesbian novel two years ago, which gives you some idea about how recently I found the true path. The first was, not surprisingly, *Rubyfruit Jungle*. I did not much like the book, but I was hooked.

My lover, who has been out for years, is puzzled when I pore over my used book catalogs and come close to actually fondling the books in my slowly expanding library. She finds it difficult to believe that someone would spend \$12 for an old paperback original, and she has no interest in reading my acquisitions.

I do not know why these books appeal quite so much to me. Frankly, most of the newer feminist press novels excite me not in the least and I seldom buy them — too little plot and too preachy. Perhaps I simply like my characters and plots larger than life. Or perhaps I enjoy them because they read like mystery novels with one unifying theme, namely, is she or isn't she?

At any rate, thanks to Ms. Lowenstein for reminding us of a neglected part of our lesbian literary history.

Sincerely,
Marion Saxton
Worcester, MA

divide & conquer

To the Editor:

Brava Nancy Walker for her superb review of the dangerous and journalistically corrupt CBS special, "Gay Power, Gay Politics." The enormous power of this high-budget media extravaganza of hatred should not be underestimated, either for its own impact or for its precedent-setting potential. The U.S. of A. is in for rough times on the economic and political fronts for the foreseeable future, and people don't take to adjusting their lifestyles downwards very charitably. They seek — as the Glorious Guardians of Good put it on the immortal "Mary Hartman, Mary Hartman" — Someone To Blame. And friends, if we don't do something about it, we are likely to be *It*.

The insidious tactic of the CBS program was the creation, in every possible way, of a split between Us (the good people) and Them. By the end of the program, I — a very "out" gay man — was afraid that The Homos were going to Take Over. Then I thought: This is crazy: I'm a homo. *I'm a Them??*

This program is truly toxic.

There is another concern I have, based on some initial reactions to the program I have heard from a couple of women. I don't think CBS has quite enough smarts to have done this deliberately, but let me just state what would turn out to be a great ironic triumph of homophobia. Women were, as everyone knows, virtually absent from the CBS special, and the men were portrayed in as grotesque a way as possible. Under these circumstances, I should think many women would feel ambivalent about their exclusion. Who wants to be included in *that*? With *Them??* My fear is that more than the one woman I heard say this will think it, namely, that lesbians had better get themselves out of the "gay" movement in order to avoid spending their energies defending *Them*.

Divide and conquer is a time-honored political strategy. CBS may not have thought of it when they decided to keep lesbians invisible for this program, but it would certainly serve homophobes well if the program had the effect of dividing lesbians and gay men from one another by arousing our own homophobia. I completely agree with Nancy Walker when she says that we had all better learn to swim together, or we shall surely sink.

In unity,
Joel D. Hencken
Boston, MA

Gay Youth Discussed At Forum

By Kathy MacDonald

BOSTON — "Gay Youth" was the topic of a forum presented here June 10 by the Massachusetts Committee for Children and Youth (MCCY), a child advocacy organization. The forum's panelists discussed the special needs of gay youth and resources available for them.

Panel members included Eric Rofes and Kathy Travers of the Committee for Gay Youth and Robin MacCormack, liaison to the lesbian and gay community for Boston Mayor Kevin White; Priscilla Grace, a board member of MCCY, served as moderator.

During the panel discussion, panelists pointed out that the needs of all young people are similar, but that gay young people need to be able to look at and talk about their problems from a gay perspective. Travers reminded the audience that young people have a difficult time being recognized as sexual beings, and an even more difficult time being recognized as gay sexual beings.

The need for support was emphasized, especially the need for support from peers — other lesbian and gay youth. The functions and activities of the Committee for Gay Youth were

discussed. Rofes told the audience, "Institutions which young people are usually a part of — families, churches, schools, to name only a few — don't often lend support to gay young people. . . . My advice to these institutions is to let their gay staff members be comfortable so that they might provide support and positive role models for gay young people. Gay youth is an issue which needs to be addressed. It cannot be ignored. It's not going to just go away."

Sarah Benet, organizer of the forum, spoke briefly about the needs of families of lesbian and gay young people. She recommended Parents and Friends of Gays as a resource for families having problems around gay issues.

The floor was opened for questions. "Is there a place I can send gay young people for counseling and medical treatment without parental consent?" "Where do I send a gay young person who tells me they just can't take it at home any more?" "How do I discuss sexual issues in general with kids and how do I discuss gay issues in particular?" "Are professional adults covered legally if they talk to minors about gay issues?" The

panelists suggested that the audience contact the Lesbian and Gay Hotline or read GCN's Quick Gay Guide for a better understanding of what resources are available to gay young people.

The audience of about 45 people included Beth Winship, author of the Boston *Globe* column "Ask Beth," as well as MCCY members, counselors from Place Runaway House, teachers, nurses, social workers, lesbian and gay activists, and lesbian and gay young people.

Several audience members told GCN that they had gained a better understanding of the problems of gay young people because of the discussion, but that some questions remained unanswered.

The forum was one of a series presented by MCCY; other topics in the series include child abuse and neglect, teenage pregnancy, youth suicide, and family advocacy. This was the first time MCCY has presented an event related to gay issues.

The panel discussion was recorded by WHUE-FM, and will be broadcast as part of the station's "What the People Think" program for June 22. See GCN's Calendar listings for details.

Teen Charged With Death of Teacher

By Mitzel

NEW YORK CITY — Police here have arrested a 14-year-old schoolboy and charged him with clubbing to death 41-year-old Victor Willis with a baseball bat.

According to the office of Bronx District Attorney Mario Merola, Willis was murdered late May 30 or early in the morning June 1. Troy Williams, 14, of 159-20 Harlem River Drive, was taken into custody shortly after the murder and charged. Williams was arraigned in criminal court before Judge Florio who ordered Williams held without bail. Florio also committed Williams to Riker's Island for psychiatric observation for 30 days.

Under New York State law, there are instances when 14 and 15-year-olds can be tried as adults. These include when they are charged with crimes of murder or rape. The Juvenile Offense Bureau decides these on a case by case basis. Williams was arraigned


as an adult and the Bronx D.A. will seek his trial as an adult.

Victor Willis was employed as a piano teacher at Intermediate School 10 in Manhattan. Last December 29, Troy Williams and his mother went to the Sex Crimes Squad of the New York City police and complained that Willis had sodomized Williams. A grand jury refused to issue an indictment on a sodomy charge or on the charge of attempting to commit sodomy. The grand jurors did bring forward a criminal information charging Willis with endangering the morals of a minor, a misdemeanor. Willis was to have been arraigned on this charge June 3, two days after his murder.

The Bronx D.A. plans to seek a second degree murder indictment against Troy Williams. Under New York State law, the minimum sentence upon conviction for second degree murder is five years to life.


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Carter Support

continued from page 1

we'll at least get a minority plank, and we may have a majority plank, depending on how discussions go with the Carter and Kennedy people."

"If we get it into the platform as a majority plank, there will probably be no fight in the convention," Bastow predicted. "There isn't a strong enough anti-gay rights position among most platform people to cause them to adopt a dissenting minority plank. So if we win in the Platform Committee, we'll have for all practical purposes won."

The full Platform Committee began a two-week series of meetings in Washington, D.C. June 12, taking testimony first from Congressional leadership and then from major national interest groups. A drafting subcommittee will write a "final" platform June 17-20, and the full Committee will meet again June 21-25 to adopt the platform. This platform, with both majority and minority planks included, will then be voted on by the convention itself.

But Bastow pointed out that "the real political story is what's going on around the country, not what's happening in Washington. Carter, Kennedy, and other officials are realizing that there does

finally seem to be a gay community that's identifiable politically, and that people are willing to work to further their interests."

Selection of openly lesbian and gay male delegates has been another primary goal of the Convention Project. In 1976, only three openly gay people were selected as national convention delegates. All were Democrats, two from New York City, one from San Francisco.

This year 37 openly gay people have already been selected national delegates and alternates, and the delegate selection process is far from over. Two are Republicans, one from Chicago and another from New York City. 1980 marks the first time that openly gay delegates have been elected to a Republican National Convention.

On the Democratic side, the 35 openly lesbian and gay delegates and alternates represent Florida, Iowa, Washington, D.C., New York, Arizona, and Minnesota, with prospects good for more to be chosen, Bastow told GCN. These delegates represent Carter, Kennedy, and uncommitted slates.

6.6% of Minnesota's delegates (five delegates) are openly gay, making the largest percentage in any state delegation. These

include Gary Grefenberg, uncommitted delegate in Minnesota's Fifth Congressional District (Minneapolis), and Rick Stafford, uncommitted delegate in southeastern Minnesota's First Congressional District.

Grefenberg is former co-chair of the Minnesota Committee for Gay and Lesbian Rights, while Stafford is a former member of the Democratic-Farmer Labor Party State Executive Committee.

Alternates elected in the District of Columbia include Kristine Blackwood, president of D.C. NOW and an aide to Congressperson Barbara Mikulski, and Melvin Boozer, president of the Gay Activists Alliance D.C. and an instructor in sociology at the University of Maryland. Boozer is the first openly gay black person elected to either party's convention.

In the California Democratic primary held June 3, 17 lesbians and gay men won delegate positions, with still more possible since alternates and at-large "add-ons" won't be picked until July 3. Jeanne Cordova, delegate from the 24th Congressional District (Los Angeles) commented on the size of the lesbian/gay California delegation, saying "We will go to New York and say we have both numbers and money, and we will

give both to politicians who support our priorities."

Cordova, of Tide Publications (publishers of the *Lesbian Tide*), is vice president of Los Angeles' Stonewall Democratic Club, one of several gay Democratic clubs that are working to influence the California Democratic Party.

The process of selecting "add-ons" varies from state to state. In many states "add-ons" are chosen to meet affirmative action goals of the party, goals which include women, Blacks, Hispanics, and Native Americans, but not lesbians and gay men. Elected officials and party leaders fill other add-on slots, depending on the particular state.

One of the largest delegations still up for grabs is in Texas, which will choose its national delegates at the state convention in San Antonio June 20-22. Betty Naylor, lobbyist for the Texas Gay Task Force, told GCN that she "is very optimistic."

"We have already identified more than 100 openly lesbian or gay delegates to the state convention, and of course we generally don't make contact with people that live out in the rural areas until we get to the convention itself," she remarked.

Naylor, a candidate for at-large delegate on the Carter slate, is

Chair of the Women's Political Caucus in San Antonio.

In New Jersey the single openly gay candidate, Robert Goodman, lost his bid for a Kennedy delegate spot in the June 3 primary. However, Bill Agosto, past president of the New Jersey Gay Coalition, was still trying for an at-large "add-on" spot at the Democratic State Committee meeting at Rutgers University June 14.

Earlier in the spring, many groups across the country began pressing their state's Temporary Platform Committee members for inclusion of a gay rights plank in the platform. Bill Agosto told GCN that he found one New Jersey platform committee member "sympathetic, but she felt that certain reservations were required, that people might be reluctant at the convention to give a great deal of attention to civil rights because of the economic problems." However, her reservations still permitted her to see supporting H.B. 2074, the federal gay rights bill, and that an executive order prohibiting discrimination for gay people in federal employment was reasonable.

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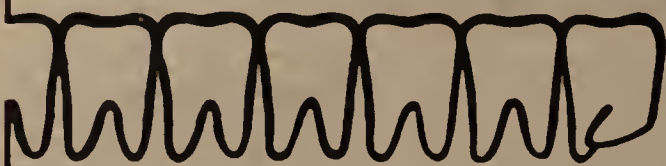
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I am all excited about Harriet Lauder coming to **Buddies**. We are planning to have her here from July 2 through the 6th. She is bringing 2 accompanists. I worked with Harriet on the Cape a few years ago and she is a party person.

Congratulations to Bruce and Francis the Golden Dish awards were a success.

Steve had his birthday party at **Buddies** and the champagne flowed freely. Next time Steve — don't include the softball team they haven't won a game since.

Tearing up the dance floor last Thursday was more work than I thought but it was bizarre. Lots of people got a piece of **Buddies** that night and what they're going to do with them are different. One has made a miniature disco on top of his T.V. — and another now has a designer **Buddies** kitchen floor with every piece signed by yours truly. I love the new floor & seem to dance better on it.

The preparation for the birthday party is right on schedule, I think! I hope! Michel and Dennis have organized all the new lighting and special effects and when done it will be fantastic. Eddie B. is doing all the cooking and what a cook he is. Even Shawn and Tom the 2 F.L. of **Buddies** are painting. I guess I had better get back to work. Part of the ceiling is on the floor, the couches are in the hall, the lounge ceiling I just found in the wrong store, what a mess. See you at the Party, I will be the sleeping blond in the corner. Hope my hair spray holds up.

Salute,

Jack Rubin

Somewhere Beatings

continued from page 1

At this time the doors to Somewhere were barred with bodies. According to Ann Maguire, manager of Somewhere, at no time were the doors to the bar locked.

"Once most of the women were inside," according to the doorwoman, "the guys really went crazy on the bikes." Damages to motorcycles reportedly ranged from several hundred dollars to an estimated \$1,000 in damage to a particular bike.

After the initial attack, the group of men and women walked away from the bar. Aileen O'Neill at this time was upstairs in the bar and saw through the window a woman being restrained by two men at the corner of Broad and Franklin. "She was flailing her arms, upset and crying," O'Neill told *GCN*.

O'Neill said that she ran outside to help this woman. "When I got up to her, I realized she was one of the guys' dates," said O'Neill. "The people restraining her were her companions. I took one look at this woman and realized she was fine."

However, O'Neill at this point was not in a "fine situation." The men and women at the corner, O'Neill says, were muttering obscenities regarding "dykes and lesbians" and then a man with the group turned to O'Neill and asked her, "Are you one of them?"

"I just tried to stay cool, I said 'Don't mess with me, I won't mess with you,'" O'Neill told *GCN*. She then proceeded to walk away. At this time there were a lot of women outside the bar, according to O'Neill. The men had moved away and women were picking up motorcycles and generally comforting each other.

"Then I see Deano moving towards me with so much adrenalin he could have been eight feet tall, ready to just plow into this group of women," O'Neill said. "I yelled, 'Look out' and his fist grazed my head and tossed me back. I grabbed his shirt and landed a few good punches on him, but then someone knocked me over." This is when O'Neill reports Triolla's sneaker caught her in the chest.

Jody Shapiro, a former Somewhere employee, said that she saw O'Neill "thrown up against the wall. I went up to Deano and pulled him off of Aileen. I didn't hit him or disable him. He threw me to the ground. I put up my arm to defend myself and he bit me twice." Shapiro was bleeding when she got up.

"I wish I had disabled him. I tried to push him away but my arm was in his mouth. Someone pulled him off of me."

The police were called to the scene three times by Maguire, and once by staff members of Saints, another woman's bar nearby. Police arrived on the scene about twenty minutes after the incident started.

Maguire reportedly heard the fight, went outside and was punched. "It's the first time I've ever been hit by a guy," she told *GCN*. The first time she called in the incident to the police she was put on hold, but she did get through on the second and third calls. She said she called successively in order to get a better police response.

"The police said they were taking care of a brawl on State Street," says Shapiro. "They may have had their justification for that."

According to Robin MacCormack, Mayor Kevin White's liaison to the gay community, the first call to the police reported only that "two drunks" had entered the bar. MacCormack explained that calls to police are given a priority number depending

on the type of incident reported. Priority One calls are those given immediate response; the call that two drunks had entered the bar was listed as priority three. The second call, said MacCormack, reported that women were being assaulted, and was given a priority one.

Under the circumstances, MacCormack told *GCN*, "twenty minutes (police response time) seems to be justified."

Once police arrived, however, no one was arrested. According to Lieutenant Morgan of Boston Police, no one had charged that Triolla had kicked someone, an offense which is classified as assault and battery (A & B) with a dangerous weapon, a felony. For a felony, an officer may make an arrest without having witnessed the crime.

Women on the scene reported that Triolla had punched someone, an offense classified as A & B without a weapon, a misdemeanor. A police officer must witness such an offense in order to make an arrest.

"As bad as it may seem to the person hit," Morgan told *GCN*, "it's just treated as a minor crime. Hitting a girl in the face is bad, I admit; but it's still a misdemeanor."

If someone charges that Triolla kicked her, he will be charged with a felony, and be in a position to be arrested.

According to Morgan, a misdemeanor is chargeable with a maximum 2½-year sentence. A felony charge could put Triolla in jail for a maximum of ten years.

Women reported injuries to face, shoulders, stomach and legs. About six women were injured seriously enough to require hospital treatment; they were treated and released. According to the report of Officer Ralph Henry, one woman was struck in the face by Triolla, who then proceeded to assault several other women before he received a laceration in the side of the head from a bottle thrown by an unknown female.

Another incident report filed by Officers Edward Cardinal and Daniel Donahue was taken from another woman who reported she was punched and assaulted outside Somewhere by two white men. The woman says two women came out to help her — who were then attacked by three other unknown white men who jumped into the assault. All women sustained injuries.

"The women were defending themselves," says Karen Edwards, Cambridge attorney who is advising the assaulted women. "Triolla is a madman — he was punching and kicking every direction he could."

The police could not arrest Triolla; however, he was taken from the scene because of his injury and driven to Mass. General Hospital for treatment.

"They just dropped him off and left," says Shapiro, who plans to issue a complaint against the officers who escorted Triolla.

"While we were waiting in the emergency room," says Shapiro, "a woman came in and told us that there was a gang of men waiting in a car outside to do violence to women coming out of the hospital."

"There were two security people present who walked people from the hospital to their cars."

"What makes me angry," says Shapiro explaining her reason for issuing a complaint, "is that they had Triolla in their hands. They could have taken him in for intoxication, vagrancy, disorderly conduct."

"There was no reason to hold him," said Morgan. "Drunkenness is treated as an illness, not a

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Family Conference

continued from page 1

fluenced many people to vote in its favor.

While the delegates passed a long list of recommendations by wide margins, including national health insurance, full employment, economic compensation for homemakers, preventative relief measures for victims of domestic violence, and expanded and improved child care services, the proposal including gay rights almost went down. Many delegates attributed this to the inclusion of "sexual preference," rather than abortion or the ERA, because these other issues were also contained in separate proposals which passed by wide margins. The ERA proposal passed by a 4-1 margin and the right to choose abortion passed by almost 2-1.

The gay rights proposal was further hindered by Conference Chairperson Jim Guy Tucker, Jr., a former U.S. Congressperson from Arkansas, who said at a press conference following the balloting that he had publicly urged people to vote against the joint ERA-abortion-gay rights proposal.

Referring to a large group of conservative delegates who walked out of the conference on Saturday, Tucker said, "Their decision to leave is directly responsible for the passage of that particular issue."

Gay delegates who had pushed for the passage of the proposal assailed Tucker's interference and attempt to vote the measure down.

In his opening address to the conference, President Jimmy Carter spoke of the needs that families meet. Carter said, "People need love, just as surely as people need food and shelter and air to breathe. That love can be found in many different circumstances."

Carter went on to say that "families are based on more than blood. They are a kinship of shared experiences, shared dreams, shared joys and sorrows . . . No one wants government interference in our personal affairs. We do not want government in our kitchens, bedrooms and living rooms, monitoring and controlling family life. But we know that the government does touch our families through the tax system, through public education, through social security, and through a whole range of health, housing and human service programs."

Despite Carter's statement acknowledging the diversity of family forms, neither his statement, nor the literature, presentations, or press releases produced by the conference mentioned lesbian and gay families in its descriptions of family types.

However, Mario Cuomo, lieutenant governor of New York and deputy chairperson of the conference, told the *New York Times*, "We must understand that it is arrogant to consider [the traditional nuclear family] the only style. We have diverse families and diverse lifestyles; the reality is that there are homosexual families. We simply cannot talk about families without realizing we must deal with such issues."

From the start of the conference, some delegates expressed

concern that gay rights would be discussed at the conference. A small group of anti-gay demonstrators picketed outside the entrance to the Convention Center where the conference was held. V. Dallas Merrill, an anti-choice delegate from Silver Spring, Maryland and a recently unsuccessful candidate for the U.S. Senate, expressed concern about the presence of openly gay delegates at the conference and said that he was afraid they would try to "liberalize" the definition of the family to include lesbians and gay men. Referring to homosexuality, Merrill said, "I think we ought to call it what it is."

Joan DeForeest, a lesbian from Reading, Pennsylvania, said, "I think it is important that someone be here to represent gay rights: I would like the conference's committee on institutions to recognize gay families. But I have opinions on all issues about families — not just gay. I'm just as concerned with the strengths of families as anyone else."

Openly gay delegates at the conference included DeForeest from Pennsylvania, A. Billy S. Jones from Washington D.C., Dorothy Barenholz and Michael Duran from New York, David Cunningham from Connecticut, Eric Rofes from Massachusetts and Susan Bruce from New Hampshire.

Other gay people attending the conference included representatives from the National Organization for Women's Lesbian Task Force, the National Gay Task Force, and Parents and Friends of Gays. Several gay alternates from the eastern states were also present.

The conference, which has been a major organizing priority for the Right, was not dominated by conservative forces as many people had predicted. While the right appeared to dominate several delegations, including Massachusetts', when it became apparent that the conference would support the ERA and reproductive rights, over 50 anti-abortion, anti-ERA delegates staged a walkout, including 15 Massachusetts delegates.

Charging the organizers of the conference with "stacking" the conference against them, the anti-abortionists dramatically walked out during the lunch session on the second day of the conference.

During the walkout many of the conservative delegates complained to the press about the presence of gay delegates and also insisted that a member of the conference staff, who was serving as a resource person at the conference, remove the pink triangle button he was wearing.

The recommendations from this conference, together with proposals from conferences to be held later this month in Minneapolis and Los Angeles, will be presented to the President and to Congress as proposals for governmental policies affecting families.

Tom Burrows, a staff member of NGTF, asks that any lesbian or gay delegates to the Minneapolis or Los Angeles conferences contact him at (212) 741-5800 to help organize a lesbian and gay presence.

Cuban Refugees Here

continued from page 1

newspaper accounts of the incidents originated with a press briefing.

"The statement [to the press] was not so much that they had been segregated and taken to a particular area," he said. "Like people gravitated to themselves. We had a great movement of people in the refugee housing area and I think that what really occurred was that people, whether they were gay or homosexuals or lesbians or families or whatever they happened to be kind of gravitated to their own groups."

When questioned by *GCN*, Neila Petrick of the Federal Emergency Management Administration at Fort Chaffee also denied knowledge of the petition or of the segregation of gay refugees.

Officials at Indiantown Gap could not be reached for comment.

In response to the events alleged to have taken place at Fort Chaffee and Fort Indiantown Gap, the National Gay Task Force (NGTF) sent a letter to the White House requesting an investigation. The letter also concerned claims that gay refugees at Fort Indiantown Gap were being readied for return to Cuba as "undesirables" in violation of a commitment made by the Carter administration. Charles Brydon, co-executive director of NGTF, told *GCN* that although no

official response to the letter had been received, he had had reassuring informal contacts with the White House. He claimed he had been told by the White House that the refugee situation was in an "unbelievably chaotic condition" but that refugees were being treated well.

"There is no question about their [gay refugees'] status," Brydon told *GCN*. "The president approved a waiver allowing them to enter the country on humanitarian grounds. The difficulties have been largely a question of insensitive statements and apparent hostile attitudes on the part of some Federal Emergency Management people as well as harassment they've received from other refugees within the camps which have brought about a forced self-segregation."

Brydon added that he considers the administration's willingness to waive INS requirements in the case of gay Cuban refugees a good indication of overall immigration policy change in the future.

But a New York organization, Homosexuals Intransigent, claims in a press release that the administration will not keep its commitment. The organization says an order for deportation of gay refugees has already been issued. L. Craig Schoonmaker, president of the organization, is quoted as saying, "Carter must cancel this deportation order or pay the price in November."

Another gay refugee interviewed by *GCN* says that when he was sent directly from a prison in Cuba to the home of relatives in Miami, U.S. officials knew that he was gay and that he had been imprisoned in Cuba for homosexual activity but nevertheless defined him as a political exile. He says there was no objection to his entering the country and that he has been treated well by officials.

Meanwhile, lesbians and gay men still in Cuba may face even harder times in the future. The *New York Times* reports that the Cuban government has responded to the country's serious economic problems by imposing more severe discipline on the workers.

One significant change is the reinstatement of Ramiro Valdes as Minister of the Interior, a position he filled until 1968 when he was replaced by Raul Castro.

Fernando Chang-Muy of Washington, D.C., who has traveled in Cuba and has many friends there, told *GCN* that during his previous administration Valdes was known among Cuban homosexuals as "El Monstruo" ("The Monster") because of his harsh policies. Those Valdes considered social deviants, including homosexuals, were routinely sentenced to hard labor in the Unidades para la Aumentacion de la Produccion (Units for the Increase of Production) which were initiated by Valdes.

Somewhere

Continued from Page 8

crime. If we can take someone to a de-tox center, or get them a ride home we won't take them in to the station." He also said that disorderly conduct is a crime which has to be witnessed.

However, Morgan explained that disorderly conduct or intoxication could result in someone being held in protective custody for a maximum of 12 hours. Property damage is considered disorderly conduct and if results of damage are visible someone can be held in custody or arrested without police witnessing the damage which occurred.

"We had no legal right to detain him at the hospital," says Morgan.

Morgan explained that the most he thought Triolla would get was "a slap on the wrist . . . I have a lot of feelings about that but they are not quotable."

Says Edwards, "Women were told to go down to the station to report the incident that night. Then, when they got down there they were told that no arrests were made and that complaints could not be taken at that time. The cop who told them to go down to the station and report it must have as-

sumed someone had been arrested."

All of the victims were asked to seek assault and battery complaints, says Edwards. A hearing to receive complaints is set for Tuesday, June 24, at 9 a.m. at the Boston Municipal Court, 4th floor, Room 400. Women are asked to show up at this hearing in support of the assaulted women.

"We need to go through the legal system and show the people in power that we can't have this kind of thing happening," says Edwards. "I know the system takes too long and the most the guy will get is to be put in jail for awhile — if that. But if we don't go through with the system of punishment we're sanctioning this kind of behavior."

Edwards explains that for the women issuing complaints "it will mean three or four times in court, having their sexual preference thrown up in front of a judge and losing a lot of money."

"It's not going to be easy," she says. "They will definitely need a lot of support."

Detective Edward Twohig, who is assisting women in getting the incident into the court room, says he is positive complaints will go

through. However, he adds that "there is nothing to say that the individual these women are complaining against can't turn around and issue a complaint on them — he was hit by a bottle from someone."

It has not been suggested, however, that the bottle was thrown by any of the assaulted women, and Maguire says that the bottle was a misfire from one of Triolla's companions.

Since the incident, women involved in the event and others have met to discuss the violence that occurred, and to talk about that violence and safety measures to take within and outside the club.

On urging most of the women to stay inside the bar during the assault Shapiro says, "Somewhere definitely did what was best — a lot of women were never hurt that could have been. It's the first time that anything like this has happened. Somewhere responded out of protectiveness and they did protect the people inside."

"The attack was so sudden and so unprovoked," says Somewhere's doorwoman, "we were unprepared. However, in minor

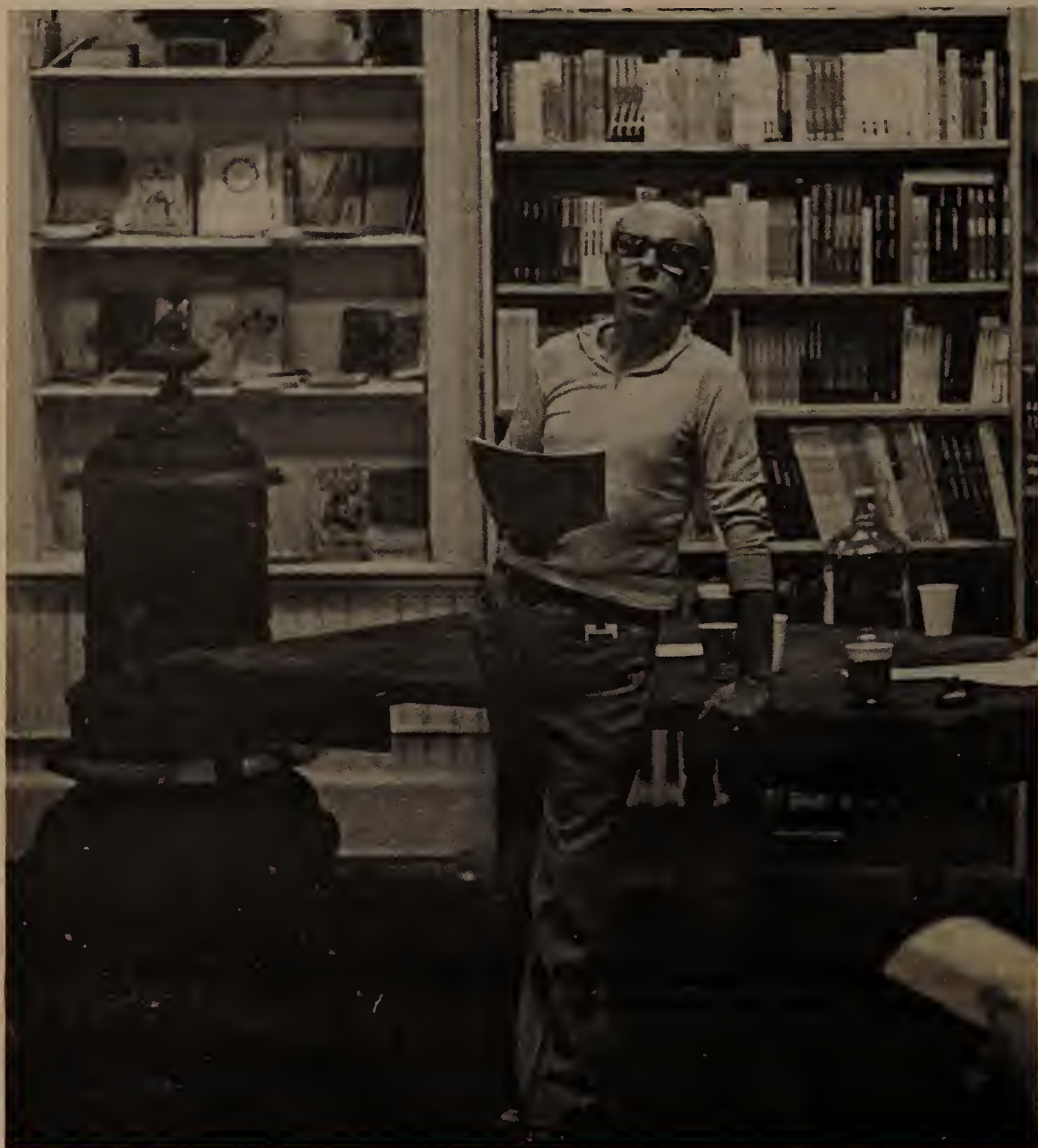
continued on page 17

ALL OUR VOICES ALL OUR VISIONS
words & music By Maxine Feldman

By building bridges between our di-visions
reach out to you won't you reach out to me
with all our voices and all of our vi-sions
sisters and brothers we can make sweet harmony

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Maurice Kenny: Gay Native American Poet



Peter Fillingim

OJIBWAY

Cornwall Island, Ontario

river steeped in moving storm
clouds and lightning reflected
on the sheen

he sat on the hillock
sketching; chicory black-
eyed susans guarded the flesh
of his naked back etched by hay
stamped, tattooed with a scarlet rose

black willows bent broke
grey water rippled by eels
as afternoon shifted western wind

in the rain his skin glistened
and his long hair danced into curls
as the rose on the curve
of the shoulder-blade moistened
under patches of frail light
in which we emptied our beer cans

wet we scrambled into the truck
as the broken day bent
like the willow boughs into the water

I kissed another summer
and despaired for the rose
which would wilt on winter flesh

—Maurice Kenny

By Charley Shiveley and Clover Chango

Maurice Kenny: part Mohawk Indian, born in Northern New York State, 1929, now living in Brooklyn Heights. His first book of poems, *Dead Letters Sent* (1958), appeared with an introduction by Hart Crane's friend and literary executor, Samuel Loveman. Other works published have been *With Love to Lesbian* (1958), *North: Poems of Home* (Blue Cloud Quarterly Press, Marvin, South Dakota, 1977), *Dancing Back Strong the Nation* (Blue Cloud Quarterly Press, 1979), and *Only as Far as Brooklyn* (Good Gay Poets, Box 277, Astor Station, Boston, MA 02123, 1980). (See review, GCN, Vol. 7, No. 43.) Maurice Kenny's important essay, "Tinselled Bucks: An Historical Study in Indian Homosexuality" (*Gay Sunshine*, Winter 1975-76) will be published in Kenny's forthcoming *Roman Nose and Other Essays*. His celebrated poem "I am the Sun" (White Pine Press, 109 Duerstein Street, Buffalo, NY 14210) was first printed in the Mohawk Nation newspaper *Akwesasne Notes* in 1973 and is available both as a broadside and as a video tape (KQED, San Francisco).

We conducted the following interview on April 18, 1980 in Boston, following a reading for Good Gay Poets Press at the Glad Day Bookstore. WBUR will broadcast an interview and reading with Maurice Kenny, Tuesday, June 17, at 8:30 p.m.

Charley Do you want to say something about gay people on reservations and perhaps the Gay American Indian Organization?

Maurice You will go to reservations and you will rarely see an overtly gay person there. If there is a limp-wristed person, he/she will leave and go off to a center just the way white gays leave Iowa to go to Chicago; leave North Carolina for New York. Reservations are usually small towns. Gays there are the unhappiest around. The only Native people that I know [who don't dislike] gays are probably the Navajo in Arizona. It was a hermaphrodite—White Shell Boy & White Shell Girl—who led the Navajo peoples into the present world. So there is that honor and respect. You don't find as much of the macho trip put onto Navajo gays as you will, say, in the Paiute reservation in Nevada.

They go to a city like San Francisco and they get together and there is right now a very good organization called Gay American Indians. I'm not a member because I do not live in San Francisco. They have come to New York City and have tried to organize here and have failed. They've tried in Chicago and they just can't get it together. Only in San Francisco has it worked. There's an extremely large number of Indian people in San Francisco because of the relocation [begun under the Eisenhower administration] when the government made you leave the reservation and go into the big city. Because of such a large shift to San Francisco, there's a large population of gay Indians there.

They do any number of works out there. They try to straighten out people's heads about what being a gay Indian is all about and what the place of the gay Indian has been in tribal times—that we are alive and living and well in San Francisco. They try to bring to a general audience gay artists, poets, writers, activists. They try to help in the sense of relieving the torment of the mind, torment of the spirit, particularly of young gays who are leaving the reservations, who are all messed up, don't know where to turn, how to turn or who to turn to. They take them in under their wing.

Most of it is trying to educate people. Gay Indians are put down by gays as well as non-gays. I read a poem tonight about a young Papago who was shot in Tucson,

leaving a gay bar with a friend, by two males in a car. Some thought that white gay males shot them dead. That will be two years ago this coming August. There is an awful lot of nonsense by Westerners about Indians, particularly if you're gay. That's an extra strike against you.

In large areas like San Francisco, I know a lot of gay people who have had the baloney beaten right out of them. Especially the lesbians have been beaten badly. I have two close friends who are Sioux women, lesbians, who have been beaten—not by anyone they know. One time they were almost run over by a car. I've known of people who'd just be walking down the street and be beaten.

This is 1980—not the Dark Ages!

Clover Many people who have special gifts among tribal people have been homosexual. To reclaim that is very important for us gay people.

Maurice There was a place for gays in most tribal societies, not all, in this country. Most tribal societies did not necessarily encourage gay people. There were some that did in fact train boys to be gay. (I believe the Poncas were one.) When young boys would go to war, the warrior on the warpath was very young, usually 14 to 18. They were full of sexual energy. Those young boys could not be controlled by the warlords, so they would bring gay males along to take care of the sexual needs of the young warriors to calm their bloods down.

With the plains people, the warriors would go off to battle, take the young gay male, the *berdache*, the *winkte*. After the battle was over and scalps were taken, it was the gay male who brought the scalps into the village. It was the *winkte* that usually led the scalp dance, the victory dance. Because the *winkte* was different, they felt he had a very special power. They would defeat the fallen [enemy] even in the other world by having a homosexual take his scalp in. It would take his male powers away from him. There were some tribes in some times when after a battle, the gay would mount the fallen warrior and copulate with him to take that male power away so that if he came back into life again, he would be gay, which would mean that he would not be a warrior. Usually the penis was cut off if a warrior was killed by an enemy.

Charley What about shamanism?

Maurice Certain shamans have been gay. Not all. Being gay will bring an extra sensitivity, an extra power to a shaman. Many shamans are female. Shamans can be storytellers, singers. Sometimes, they play multiroles for tribal purposes in historical as well as contemporary contexts.

Shamanism to all tribal people—Native Americans, Yemenites, Jews, various Japanese religious people—is a word that has been so desecrated in this country. I don't even like to talk about it. I don't have any right to talk about it; I'm not a shaman. A shaman is chosen. You do not choose to be one. You study from birth. You must have a very pure spirit, and use the sweat lodges to have those powers come through you. It's a word I like to stay as far away from as I possibly can. I will tell all people: "You are not a shaman."

We all can touch into spirit. We all have certain psychic powers. In my background, we believe our songs and prayers are a spiritual thing—a thanksgiving to the creator, mother, earth, grasses. If you look deep enough into every poem I read, there is a thanksgiving. "Apache" is an out and out gay poem about two males getting it together but there is still a thank-you, a spirit there.

You don't have to be a holy person to know a spiritual experience. We all can. I have had certain presences that come. They are not living people. I need their help; I call upon them and they come to me. This is something that all of us can do. A spirit doesn't care what your sexuality is. It cares about your needs and your spirituality.

Clover A Chicano friend and I were discussing white analysis of patriarchy and that you can't apply it to people of color.

Maurice There are great differences between Western society and Native American tribal society. When I say tribal, I mean historical. What was true 200 years ago is not necessarily true today. Ceremony and culture have changed drastically because of what the Catholic Church, the federal government, the farmer living next door to the reservation, and now, what television and the media, have done.

In tribal times, it was so important that everyone take her/his place in the tribal family. There had to be the warrior, hunter, gatherer, agriculturalist. I don't think someone said "Because you have a penis, you will be the warrior and because you don't have a penis, you will be the gatherer." Today, things are different. There is no such thing as a tribal warrior, hunter, farmer. The work is shared as much as it is in any white society, non-color society. There was a place for everybody in the band, in the tribe, in society.

Clover Were there lesbian warriors?

Maurice I don't think in great numbers, but there were women who did often go to war. I would assume that they were probably lesbian. There was a Seneca woman who, during the French and Indian War [1754-63], was a renowned warrior. On the Plains, particularly with the Sioux, there were any number of women who were warriors. I assume that if they were not lesbian, they were bisexual. I would doubt strongly that lesbianism was encouraged because of the taboo about the blood flow. I'm not that familiar with too many ceremonies dealing

with lesbians as I am familiar with those of gay males.

Clover White male taboos and terrors of the womb, as well as superstition about blood, femaleness, and mothers, and about differences such as color and effeminacy, hold white patriarchy together. What about parallels in Native American tribal society?

Maurice I heard Sarah Sue Kitwell, an Indian woman who teaches Native American Studies at Berkeley, speak on this subject and I trust what she says. I've heard her say, "Women were not kept down." There was a place for everybody and, in that place, everyone had a certain duty. No one decided that women would do the "drudge work" of farming. Not all women decided that was drudge work. As a tribal rule I do not think women were oppressed because they were women. There is probably more oppression on the woman today in contemporary times because of the white stuff that has been put upon the male mind.

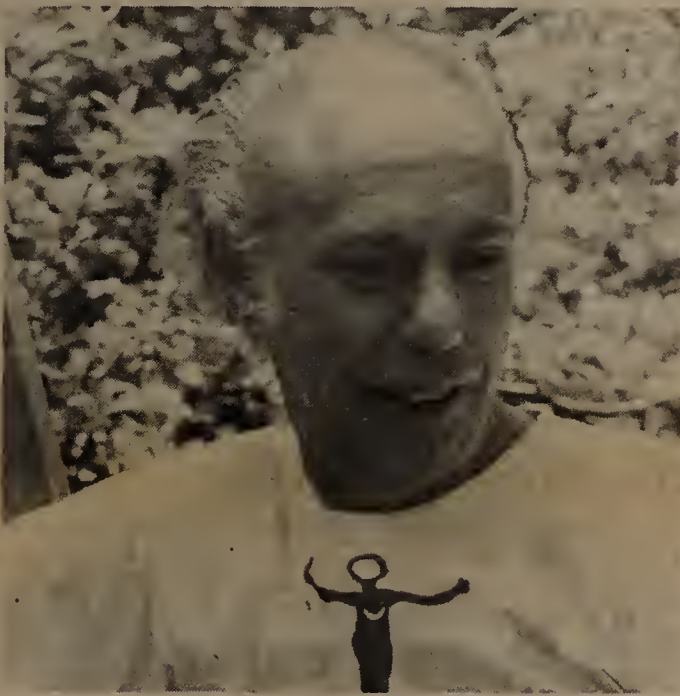
It's a fact today that most heterosexual Indian males do not like gays. They will go to the point of saying there are no such things among Indian people. They know in their hearts that's not true. They will go to the point of saying poetry is only written by sissies. Yet they go into the holy lodge and they will sing songs, they'll say prayers, and that's poetry.

Charley An important question to consider is the matter of age. You're over 50 now?

Maurice Quite frankly I'm still living back in those dark ages when we had to live in closets and I find it very difficult to talk about things a lot of people can. I'm not really liberated. I'm still back there in those chains.

Charley How old were you when you first came out?

Kenny I was probably always out in one sense. I remember my first sexual experience. I was probably around five years old and my dog ran away into a pasture. I went to get the dog and there was this white guy, a farmer, who came up to help me. He said I'll go



Jan Young

find the dog, but I'll have to tie you up so that you don't get lost. So he tied me up and didn't much care about the dog; he was more interested in my middle parts.

The next contact was with a guy just a few years older than me. I was about eleven. He had a horse and I wanted to ride that horse and the only way I could get to ride was to sort of be tied up to the pole again and let him have his way. Not only did I get to ride the horse but I had this lovely physical feeling.

About that time my mother brought me to New York City, where we lived for about a year and a half while my mother took a job in a war factory. I was alone a good deal and never went to school. I discovered that soldiers were pretty good looking. One time I talked to this soldier and he took me to a movie house and we sat there and he played games with me. I knew again that I liked it. I suddenly realized that "Hey you actually sought out a human being to do this."

Then at that time because I wasn't going to school, I got in a lot of trouble and it was either go to reform school or go home. My father came down and I went home. I suddenly began to realize something had happened. The pubic hairs began to come out on me and I realized I was a male and I started to look at other men with a sexual thing in mind; however, I stayed away. I'd go upstairs and masturbate and pray, saying "I'll never do it again."

Finally at around the age of 18 or 19 I decided I wanted to go back to NYC to live. I did. I met this guy and we roomed together. One day we were sitting there and he said to me, "Did you know you are a fairy?" and I said, "What's a fairy?" and he said "You like men; I'm not that way." I suddenly got terrified—absolutely and positively terrified and I was freaking out. The Creator was with me in a really beautiful roommate, who knew the horror I was going through. He was straight, however, he was in the theater and knew a lot of gay people. He took me to a friend who was gay and who helped me a great deal. I still fought the whole thing, the sexuality of it. I probably am still fighting it.

Clover What do you think the gay movement can provide for you?

Maurice I'm going to be 51 years old in August. Now

that doesn't mean I'm an old man and life is finished and just throw away the KY jelly, however my energies right now are so strongly in other areas that I don't necessarily think sexually. I don't, at the age of 51, want to be traipsing up and down the street running after some kid. I no longer cruise the streets. I no longer cruise the parks, for a lot of reasons. I know that because I'm grey haired, it's dangerous. I'm the one that's going to get mugged. They always think, "Oh that guy has grey hair; he's rich; he's already made his pile of bread; he's got a lot of jewelry; let's get him." So I'm going to get it. I have to take care of myself. All of my friends of my age are getting it who go into those parks at 2 o'clock in the morning. But, that's not the only reason I don't go out. I just don't need as much today as I needed when I was 23 years old.

Charley What can the gay movement provide for you as a poet?

Maurice I don't really think the gay movement gives me very much as a poet. I've given readings at various gay organizations across the country. The attendance has been extremely small. If there's an attendance there at all, they just come because you happen to be a gay brother. They're not really that supportive.

Charley That's quite in contrast to the women's movement.

Maurice Very much so. They really turn out. I could weep to think. Wow, the sisters stick together but the brothers don't stick together.

Clover Well, I think there's something about the use of words to break the silences. One's muteness is very terrifying for people. You get up there and read poems about very vulnerable parts of yourself—as when you did your chant "I Am the Sun." I wonder how many people can deal with it, can see their own silences and muteness and not get terrified and totally back down and close down.

Maurice Yeah, after readings (in fact it happened tonight) people will come to me and say they were mesmerized and at the same time extremely nervous.

Clover I loved the poem in which you talk about hearing wolves crawl across Manhattan.

Maurice I was referring to a poem called "Gowane." Gowane was a young man who would stand on the heights to guard across the night in tribal days against the Mohawks coming down to take retribution and then, finally, the pale faces.

I use "wolf" in poems for a number of reasons. It is a Mohawk clan. In tribal days it was a warrior clan. I also use the wolf as a symbol of extinct life in this country. There's usually a double symbol with an image that I will use—a Mohawk symbol and maybe a European symbol, because of course my education is European.

Charley What about sexual symbols?

Maurice When I use the word "plums"—like in the first poem in *Only As Far As Brooklyn*—the plums are symbols of testicles, because when I was seven years old I used to pull all the kids in under the plum trees or I was pulled in under the plum trees. We had a marvelous group of wild plum trees and that's where we waited. We lifted up her skirt or pulled down his pants, and played a little bit. All kids do it—they don't wait until they're 25—they do it when they're 3 or 5. Ninety-nine times out of a hundred if I use plums I mean testicles, and that was the "Vision"—the vision of plums being testicles—groping for the testicles on the plum tree.

Clover What about oral traditions and the contradictions of language?

Maurice Native American tribal literature was always oral. There were no written languages until Sequoyah put the Cherokee alphabet together. We now have a written Mohawk language. A young genius three years ago created a Mohawk syllabary. We can now write without using English phonetics. To be able to write in Mohawk is going to be a fantastic thing; it's going to make big changes in what, how, and why I'm writing.

All of our songs and prayers are oral. Our history is all oral. After puberty rites—even to this day at home—though, I wouldn't say this is true of all Indian people, young teenage boys are asked to go sing. As a kid I did that. As a very young boy I was trying to express myself verbally. I didn't know how to express it on paper. I would walk through and I would sing. My personal touching into oral literature began in those fields, among those creeks.

Linguistically, I almost never think in Mohawk first and then into English. I'm not that qualified a Mohawk. Also a lot of the ideas I'm trying to get across can't be spoken. There are taboos on certain words, so I couldn't translate them into English anyway. There are certain words that have certain powers, medicines, magics attached to them that we do not say aloud. For example, we do not refer to what the Anglos call our "culture hero," the peacekeeper. We will not use his Mohawk name. It is disrespectful, harmful to his spirit that is still here. If I used that name in a poem I would never read that poem out loud. There are other stronger words of great power that belong more in the realm of the shaman's tools than in mine as a poet.

There are secret names which are given to you and then thrown away. They're never used again. I would never refer to myself as such and such because it was given to me and thrown away. It's disrespectful. It's calling on another spirit. That spirit might come and go away and never be able to be called back again.

Random Lust ♀ Chapter 6

By Andrea Loewenstein
Having landed in San Francisco, and having evaded the clutches of 'Gert Toklas' the frightened quasi-fugitive, who entrusted her with a wrapped mysterious package, Jo Burke, our "tuff dyke with the marshmellow heart" trying to forget her heartthrob, Vanessa, held out her thumb to hitch into the city.

It was a hot tumescent early evening on the Bay Bridge. The silver convertible with its four (three humanoid, one animalistic) inmates, panted voraciously amid the halted traffic. The soft air from the yawning open windows fingered Jo Burke's face with a whip-like caress. Ever since she had stepped off the very plane, strange burden in hand, each breath had seemed to ease mellowly from her very abdomen: a sensation so different from the prickly staccato gulps which compromised her breathing pattern "back East." As she inhaled voluptuously, a beatific smile spread over the handsome taut face. Would this city be — perhaps — if not "home" (for Jo well knew that she and all Her Kind must remain essentially and eventually homeless, rootless wanderers forever searching in a world not of their own making) yet more home-like than that cold and bitter city she had left behind?

"Groovy, huh?" The man gripping the wheel with great hot-dog-like hands wore mirror glasses which reflected the murky cesspools of oil floating on the water below. His rancent breath (composed of 2 parts garlic, 4 parts "El Mastro" chewing tobacco, and 6.3 parts raw alcohol) blew fowly in Jo's face as he grunted once more. "See something you like, Butchy?" Simultaneously, he pulled a long knife out of his pocket and began to wave it around drunkenly. "So this city's not so different after all" mourned Jo to herself as her hardened body immediately assumed its normal stance of perpetual readiness. For, if truth be told, exhausted by her encounter with the fugitive-maniacal Gert Toklas, and blissed out by the first breaths of "the city of her dreams," she had failed to observe her "hosts of the road." Now she turned to look at the womyn in the back, who afixating the beast in the front with a glare of loathing, spoke the one sibilant syllable, "Sh...it." As always, finely tuned to the least sliver of meaning in a female's voice Jo immediately picked up this tawny wild-cat's unexpressed emotion — anger! Another clue

— the manner in which the fine gold hairs on the slim arm extended over Jo's part of the seat stood each erect, for all the world like the slim golden fur of the tailless cat which perched in the feline attitude of aggression on the wumons shoulder. The wavering knife made Jo want to chuckle. Her hands had already fixed on the metallic tubelike object in the package thrust on her by the fugitive; an ideal weapon. She could have handled the brute herself with all her hands tied behind her; with these two as allies, it would be a piece of carrot cake!

"No" she told him, in her quiet yet steeley voice, meeting his rodential eyes squarely. "I don't see anything I like." "Oh yeah" was his 'only' response. "How 'bout 'wifey' back there? Or ain't she yer type, bull-dagger? See, I been having a little trouble wit wifey here. Seems she prefers bull daggers to her own hubby here! Now ain't that a dirty shame? Got a hunert-percent red-blooded American lady-pleaser at her dispose-all, and she goes running after pussy! Crippled pussy, yet, plain ordinary pussy wasn't abnormal enough for wifey here, now, was it? How far you and her gonna run with that wheel chair, huh? Well, like I told you, I like to please the ladies. So I told Lyndi-Poo here when I caught her at it, I told her, you like pussy, we'll go out and get you some pussy. So me and my lady went out looking. Knew we wouldn't have to look longer — not in *this* polluted city. Perverts, homos and f-ing faggots everywhere you look!" The red blooded man's voice had risen into a hysterical squeal at these last words, and all around them, in the stalled traffic, windows quietly rolled down to hear even better. "Well let's get this show on the road, ladies, seeing's we aint going nowhere." He gave the knife one last flourish. Let's get kitty-poo into the act too. She's a pussy, aint she, ha ha ha." And he spat a huge gamaglobulin of rancent fetid tobacco in Jo's face! And then called out, "Hey, what the f...s going on?" For, out of the worn blue Volks in the next lane which bore the bumper sticker, "Wymen unite Take back the Nite," had lept two street-fighting dikes who now leaned on the silver car's bumper with their mask-like faces. While meanwhile, amid a crackling of leather, four tall myn peeled in synchronized motion out of the MG behind them. "Did I hear someone calling names?" one of them purred sweetly, lolling against his friends. "Now tell me,

is that a *nice* way to act, right out here in the middle of traffic?"

Engorged beyond all reason, the drunk now lunged at Jo. "Bull-fagger" he screamed. "Fyke!" It was time. Lightly lifting the wrapped parcel, which immediately emitted a stream of red paint, Jo smashed "the American" against the door. Next, following Jo's example, the cat gathered her feline forces and sprung on him with a loathsome hiss. Finally, the woman in the back seat gently opened the door, spilling him out. As the onlookers poked at the red-sprayed specimen with their feet, it moved in a worm-like quaver. "They got me," it moaned. "Look, I'm bleeding! The bull-faggots got me!"

"Lynda Jones" stated the woman vaulting neatly into the now vacated driver's seat. "Jo Burke" answered our hero. "It's a pleasure." After considering a misfortunate accident ("Drunk stumbles over bridge, six stunned onlookers unable to reach him in time" suggested one of the six, a reporter), the honking of cars signaled the resumption of traffic flow, and they decided to leave him as he lay. "I hadn't got around to leaving him yet because I wasn't about to let him have this car" Lynda explained, "but it looks like it's mine now." Indeed, the raving specimen creeping to the railing did not appear to be capable of the propulsion of such a vehicle. Lifting the spray-paint can in a parting gesture, Jo sprayed the word, "PORNO" on the retreating back.

This minor incident over, the 'traveling woman' and her new friends crossed the bridge safely, as night fell in a fuzzy electric blanket, over the cities of Oakland and Berkeley. "This woman I've been hanging with, y'know, she works in this restaurant, the Stucco Shed, maybe you heard of it explained Lynda in her "laid-back" manner. "I'll introduce y'around, maybe we'll all go drop into her hot tubs after, y'know. Hey, like really, I'm kinda glad you did what you did to Hank. Like I mostly just hang loose, y'know? Like, what's the point of making a whole lotta hassle when you don't need to? Like I was just gonna sort of split out easy with Bertha here (she reached over to stroke the feline now purring in Jo's lap) and the car, of course. But he was going a little far. I mean, ever since he pulled Bertha's tail out by the roots last summer I kind of had this feeling that he might not be all that cool, y'know?"

A little aplombed by Lynda's style, but reminding herself that "While in California do as the Californians do" Jo agreed to accompany them to the Stucco Hut, which she had indeed heard of, through a song on the Wymyn-owned Olivioil label. "Listen, Jo-Jo," Lynda continued. "I won't be using Silver-Bird here, this week. Maggie and I're heading down the coast, y'know, pick up a little shipment of coke, mushrooms. We'll use her van, no one'd think of checking a wheelie for drugs. So anyways, like I was saying, if you wanna take Silver here and explore around a little, feel free." "Sure" agreed Jo gratefully. "I've only got five days, though." "Five, ten, seventeen..." mused Lynda. "What's time? You Easterners, always letting little things like that hand you up! Here, maybe these will help you with your time problem." And she leaned over and stuffed Jo's pocket with a multitudinous amount of dried pugent mushrooms. "Uh — thanks!" Jo repeated, though redoubting in her inner mind whether she would indeed avail herself of the soporific narcotic. Though impressed with Lynda's generosity, she found her "cover-girl" appearance uninviting. Even Bertha the cat, with her soft fur and plump body was more redolent to our Jo of her lost "throb," Vanessa, than this lackadaisical "California girl."

But a mere half-hour later, as they sat in the Stucco Hut wolvering down the last of the pancakes and waiting for Maggie, Lynda's own "throb"; a nubile effervescent redhead, to finish the cleanup in her battery-empowered wheel chair; all thoughts of Vanessa had fled from Jo's mind. As Lynda told the story of the vanquishment of Hank, all Jo's eyes were focused on one tall darkwumon who flipped frying pans as she washed them, with a perfunctory yet muscular grace. She wore a red bandanna Indian-style across her forehead and Jo's admiration froze the words in her mouth. Silently she followed Lynda and Maggy out of the Hut, bemoaning her quirk of bravery in emergencies and cowardly lionness, when it came to matters of the heart. "Jo Burke, you, like so many of Your Kind, are your own Worse Enemy" she oathed to herself, as she spent the rest of the solitary night exploring the vast city before her. But soon enough, acceleration and pleasure in her own company (for, after all, if we do not enjoy ourselves, who then

will enjoy us) came over her glome. For now, known to her Puma running-shoes clad feet became the sultry streets of the Mission, the clone-full streets of the Castro, and the curvacious hills and slopes of the Noe valley.

Trying to follow Lynda's advice, she had tried to abolish all thoughts of time and schedule from her mind. And yet — eleven o'clock found her huddling — with great, tearing ambivalence, in the doorway of the only institution of its licentious kind available to Her Kind — the San Francisco baths — on wumyn's night! But dare she enter? Random Lust and Socialization fought their desperate battle within her until a kind voice solved her dread dilemma. "That'll be five bucks, sister. Come on in, you're blocking the doorway." And now it was a matter of only a few steps until she found herself walking down a long Persian-rug lined corridor, brushing against... Naked... Soft... Warm... Wymyns Flanks! Of all shapes, sizes and configurations! "Is this me?" she asked herself. "Is this really the cold and guarded Josephine Burke, of Puritan City, USA? She answered her own question in the affirmation. For it was then she realized that she had no idea of the colors of either Persian rug or wumanly flanks. For her eyes were closed, glued tightly to her cheeks and unopenable, despite all her travails to this end.

"This will never do!" she oathed. Then, in a bust of wild and desperate energy, she managed to feel her way into the muskily odorous 'ladies powder room' where she felt her way into a booth, locked the door, and immediately ingested each and every mushroom button!

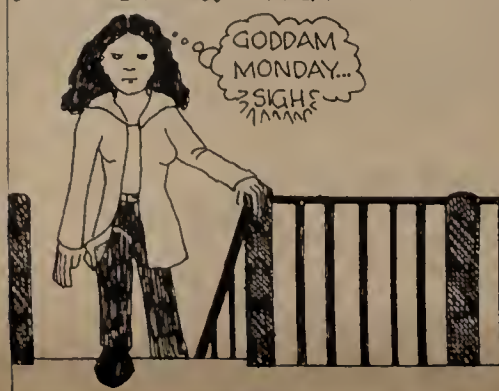
And when she emerged, it was indeed a 'stately pleasure dome' which met her now uninhibitedly Random-Lusted eyes. "Vanessa, it's your fault. You drove me to this!" She allowed herself one final retribution. And then, guilt and shame flushed away by the powerful fungi, she began to remove her clothing, and bare-breasted, bare-bellied, and bare-flanked, to move on. On — to the next, curvacious and capacious lap of her journey.

1. For this reference I am indebted to Rita-Mae Brown, in her article on the baths, and to Coleridge, for his narcotic-induced reverie.

Cookie Jones

By Jennifer Camper

IT WAS LATE WHEN I GOT TO MY OFFICE MONDAY MORNING. THE PREVIOUS NIGHT HAD LEFT MY HEAD POUNDING LIKE THE MONOTONOUS BEAT OF SOME TOO FAMILIAR DISCO HIT.



THERE WAS A WOMAN WAITING FOR ME...



I MUST BE CERTAIN THAT YOU WILL TREAT THIS MATTER WITH CAUTION...



THE WET NOODLES THAT I USE FOR BRAINS STARTED TO PERK UP...



CELEBRATE



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Massachusetts Lesbian/Gay
Communication Network

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School Worker's Event

June 18
Legal Workshop
Lesbians in Fiction

June 19
Contra Dance
Is Gay Healthy?
Health Seminar for Gay men

June 20
Israeli Party

June 21
Parade/Rally
Woman's Dance
Three Clowns/La Triba/
Bachelorettes

June 22
Sunday Morning Bike Ride
Picnic
Tennis Match
Running Mini-Marathon
Non-Competitive Games
Love and Sex: BLAGMAR Event

June 23
Lesbian/Drinking/Alcoholism
Movement Experimental
Theater & Creativity
Body Building for Beginners

June 24
Lesbian Film Festival.
Deaf Awareness Event

June 25
Town Meeting
Juice Bar for Gay Youth

June 26
History Project Night
Softball Game
Gays vs Police
Three One Act Plays

June 27
Parents of Gays Event
Art Workshop
Full Moon Celebration
Three One Act Plays

June 28
Lesbians: Consciousness
Raising Kit
Three One Act Plays

June 29
Three One Act Plays

For additional information call the Lesbian/Gay Hotline: 426-9371, M-F between 6 p.m. and midnight.

Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

BAGALS (Boston Area Lesbian and Gay Schoolworkers) P.O. Box 178, Astor St., Boston, 02123	
Boston Aslen Gay Men & Lasbliens c/o Gled Day Bookshop, 22 Bromfield St. Boston, 02106	542-0114
Boston Lesbian & Gay History Project 285 Harvard St. #102, Cembdridge 02139	
Chlitem Mountain Club Box 104, 104 Charlas St., Boston 02114	227-6187
Cleerspace, Box 119, 104 Cherles St. Boston 02114	
Committee for Gay Youth, GCN Box 10GY, 22 Bromfield St. 02106	266-6103
El Comite Latino de lesbianes y homosexuals de Boston P.O. Box 365, Cambridge, 02139	354-1755
Frenz & Luvvers Assoc. P.O. Box 814, Boston 02123	
Gay Speakers Bureeu, P.O. Box 2232, Boston 02107	354-0133
Gay Recreational Activitlas Committee (GRAC), c/o GCN Box 8000	282-9161
Lasblen and Gay Folkdancing c/o GCN Box Dee, 22 Bromfield St., Boston, MA 02108	661-7223
Lasblan and Gay Hotline (6-12pm, Mon.-Fri.)	426-9371
Lasblan and Gay Parents Project 21 Bay St. Cambridge 02139	492-2855
Older end Other Geys, c/o GCN, Box 1500, 22 Bromfield St., Boston 02106	
Outraech Institute Box 368, Kenmore St., 02215	277-3454
Parents of Geys 542-5188 (days), 426-9371 (nights)	
Project Place	267-9150
Tapestry Counseling Inc., 20 Sacramento St., Cambrldga.	681-0248

POLITICAL/LEGAL

BLAGMAR (Boston Lesbliens and Gay Men Against the Right)	266-6103, 876-8768
B.U. Gay end Lesbian Legel Association B.U. Law School, 755 Comm. Ave. Cembdridge Gay Political Caucus, P.O. Box 218, E. Cambrldga 02141	236-4710
Civli Libertlas Union of Mass.	491-0968
GLAD (Gay end Lasblan Advocatas and Defenders, 2 Park Sq. Harvard Committee on Gay end Lesbian Legal Issues Roscoe Pound Hall, Cambrldge, 02138	742-8020
Robln MacCormeck, Mayor's Office Mass Gay Political Ceucus Box 179, 118 Mess. Ave. Boston 02115	426-1350
National Lawyers Guild, 595 Mass. Ava., Cembdridge 02139	725-4410
	242-3544

STUDENT

Gay People at BU, c/o Program Resources Office George Sherman Union, Boston University.	353-3646
Gay Academic Union of New England, P.O. Box 212, Boston 02101	861-6500
Gey/Lesblan Concern Group of Boston Collega P.O. Box L199, Chestnut Hill, MA 02167	
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Redcliffa Gey Info. MIT Geys, Rm. 50-306	495-5476
Northeastern Gey Student Org., c/o Student Activities Office, 255 Eli Ctr.	253-5440
Tufts Gey Community, c/o Student Activities Office, Medford 02155	

WOMEN

Arcadie Counseling for Women, 520 Comm Ave (Kenmora Sq.)	247-4861 x58
Cembdridge Women's Canter Daughters of Billits, 1151 Mess. Ave., Cambridge 02138	354-8807
Gay Professional Women's Assn., Box 306, Boston U Sta., Boston 02215	661-3633
Janus Counseling for Lasblans, 21 Bey St., Cambridge	661-2537
Lasblan Liberation, c/o Women's Center Massachusetts Feminist Federal Credit Union 186½ Hampshire St., Camb.	354-8807
National Organizetion for Women 99 Bishop Allan Dr., Cambridge 02139	661-0450
Tufts Women's Canter	661-6015
Womanspaca, 636 Beacon St. (Kenmore Sq.)	828-5000 x793
Women's Alcoholism Program, 1348 Cambrldga St., Cambridge 02139	267-7992
Woman's Community Health Center, 639 Mess. Ave., Cambrldge	661-1316
	547-2302

RELIGIOUS

Am Tikve, P.O. Box 11, Cembdridge, 02138	
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lasblan and Gay Concerns	778-6377
Integrty, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gey People	536-3788
Matropolitan Community Church Fr. Peul Shanley (Exodus Center)	523-7664
Uniterien Universalists Office of Gey Concerns 25 Beecon St., Boston 02108	964-0996
	742-2100

MEDIA

Closat Space WCAS (740 AM)	492-6450
Espleneda	787-1084
Feg Rag	661-7534
Gey Community Naws	426-4489
Gay Wey Radio WBUR (90.9 FM)	353-2790
Good Gey Poets	266-6103
Hlt Parade, 104 Cherles St., Boston, 02114	268-5800
Lesblen end Gey Medle Advocetes c/o GCN, 22 Bromfild, 02106	426-9371
Musically Speaking WMBR (88.1 FM)	253-4000
Xanadu Graphics, 143 Albney, Camb. 02139	661-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Arcadia Counseling, Lasblan Support Group 520 Comm. Ave.	739-2200 x58
Fanwey Community Health Center	267-7573
Gey AIAnon (famillies of alcoholics)	643-5300
Gey Nurses' Allience/East P.O. Box 673, Randolph, MA 02368	
Gender Identity Service	864-8181
Homophilla Alcoholism Treetmant Servica	542-5188
Homophile Community Health Servica	542-5188
Mess Bey Counseling 31 Channing St., Newton Cornar 02158	965-1311
Saxual Health Cantars of N.E., Inc., 739 Boylston St., Boston 02118	266-3444
Tufts Skin Cara Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Chenning St., Newton, 02158	965-2040

BOOKS/BARS

Glad Day Book Shop, 22 Bromfild	542-0144
New Words, 188 Hempshlire, Cambrldge 02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
The Bar (Disco Dancing, Mostly Man)	
252 Boylston St.	247-9306
Buddlas (Cruise-Disco)	
733 Boylston St.	262-2480
Chaps (Danln, Man)	
27 Huntinglon Ava.	266-7776
Delivary Entranca (et tha Housa Rastaurant) 12 Willton St.	783-5701
Elbow Room	
Her'y's Place (Dancing, Man)	
45 Essax St.	338-8816

Herbia's Ramrod Room (Leathar, Man)	
1254 Boylston St.	247-0989
Jacques (Mixed, Dancng)	
79 Broedway	338-9066
Napoleon Club (Man, Dencng Fri.-Sun.) 52 Pladmont St.	338-7547
Paradisa (Talking, Mostly Man)	
180 Mess. Ave. (Cambridge)	864-4130
Playlend (Man, some Women)	
21 Essex St.	338-7254
Prelude (Woman)	
Dartmouth St.	
Saints (Women)	354-8807
Somewhere (Disco Dancing, Mostly Women)	
295 Frenklin St.	423-7730
Sporter's Cafa (Men)	228 Cembdridge St.
Together (Disco Dencng, Mixad)	
110 Boylston St.	426-0086
Club Boston (Gay man's baths)	
4 LaGrenge St.	426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus P.O. Box 75, New Salam 01355	
Montechuaett Gay Allience, Fitchburg	342-5117
North Shore Gay Alliance Box 806, Marblehaed, 01915	745-6966
Provincetown 24-Hour Drop-In Centar	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Dignity Merrimack Valley P.O. Box 348, Lowell 08853	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywomen's Center, Box 949, 14 Canter St., Provincetown 02657 (4-6pm)	
Lasblan Support Group, Mercy Otis Warran Women's Canter, 298 Main St., Hyannis 02601	771-6739
New Bedford Woman's Clinic	999-1570
Origins, Inc., A Woman's Canter 169 Boston St., Salem 01970	745-5873
The Women's Bookstore 1087 Main, 01603	791-5127
Women's Meeting Housa 89 Downing St. 01810	752-5905

STUDENT

Clark U. Gay Alliance, 950 Mein, A-70	
Gey Outraach Assoc. for Lowell (Unlv.) Students South Campus, Student Union Rm 348	453-3804
Salem Stete Gay Task Force Salem St. Collega, Selam 01970	745-0558 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Barkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201	447-7818
Gey Counsalling Collectiva 406F Student Union UMass, Amherst	545-2645
Gay Man of Franklin Cty. Box 771, Graenfld	773-8401
Help Line Together, Box 427, Forast Park Sta., Springfield 01108	664-6391, 664-6392

WOMEN

Common Woman Club, 78 Mesonic St., Northampton 01060	584-4580
Evanywomen's Canter, Amherst	545-0883
Gay Woman's Caucus, Amherst	545-3438
Naw Alexandria Lesbian Library P.O. Box 111, Huntington 01050	
Southwest Woman's Center Womomfrya Books	545-0626
	586-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1804 Springfield 01101	
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STUDENT

Lesblan Union, 920 Campus Cantar, UMess, Amherst 01003	545-3438
Paople's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union S.U. Box 3212, Williams Collega, Williemstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Hevan 06505	436-8945
Gay Switchboard, Hartford, M-F 11-2 pm, 6-11 pm, P.O. Box 514, Hartford 06101	522-5575
Gay Switchboard, New Haven, M-F 6-11 pm P.O. Box 72, 06501	436-8945
Gay Youth Georgia W. Hanry Foundation (counselng), 45 Church St., Hartford 06103	436-8945
Greeter Hartford Lesbian & Gey Taskforce	522-2648
Institute of Social Ethlcs/Gay National Archivas, Ona Gold St., Suite 22-BC, Hartford 06103	249-7691
	547-1281
NAMBLA/CT	436-8945

WOMEN

Gay Women's Collective, c/o Women'a Canter, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collectiva, 214 Laurel St., Hertford 06105	522-2763
Lasblan Rep, Naw Hevan, 148 Orange St., New Hevan 06510	747-5451
Shorallnewoman	436-0645
Woman's Center, Hartford, 57 Prett St., Rm 301, Hartford 06103	481-3575
Woman's Center, Manchastar Community Collage, P.O. Box 1048, Menchastar, 06040	525-2382
Women's Center, UConn, Box U-118, Storrs 06828	646-4900
Woman's Canter, Waslayan, Box WW, Waslayan Sta., Middlatown 06457	486-4738
Women's Libaration Center, New Haven, 148 Orange St., Naw Haven 06510	347-9411
	436-0645

STUDENT

Eros, Gay Students at Trlnity College c/o Chaplain's Office, Hartford 06106	527-3151
Gay Allience at Yela, P.O. Box 2031, Yala Sta., Naw Hevan 06520	436-8945
Gay Alliance, UConn, Box U-6, Storrs, 06268	486-2273
Gay Alliance, Waslayan, c/o Woman's Canter, Box WW, Waslayan Sta., Middletown, 06457	347-9411
Gay and Lasblan Alliance, So. Conn. St. College, 386 Sharmar Ave., New Haven 06511	885-2802
Gay Community, Conn. Collage P.O. Box 1295, New London 06320	442-1807
Lesblians, Waslayan, c/o Woman's Center, Box WWW, Waslayan St., Middlatown 06457	347-9411
Yelasblans, P.O. Box 2031, Yala Sta., New Haven 06520	436-8945

RELIGIOUS

Dignity/Fairfield County, P.O.Box 348, Belden Sta. Norwalk, 06850	
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Dignlty/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignlty/New Haven, P.O. Box 285, Wast Haven 06518	436-8945
Integrty/Hartford, P.O. Box 3681, Central Ste., Hartford 06103	522-2646
Integrty/Naw Hevan, P.O. Box 1777, New Hevan 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	232-5110
MCC/New Havan, P.O. Box 1273, New Haven 06505	777-9808

MEDICAL/COUNSELING

Gey AA (Danbury)	748-5341
Gey Health Workars et YNNH, Box 2031, Yela St., Naw Haven, 06520	436-8354
Moonseed (counselng)	727-0379

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Gey Help Line	751-3322
Gey Community Sarvicas of R.I., Box 6563, Providanca 02940	728-9269
	728-6023

MEDICAL/COUNSELING

Providanca Gey Group of AA	333-1396
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WOMEN

Gey Woman of Brown, c/o Sarah Doyle Women's Center, 188 Maatng St., Providence, 02912	863-2189
Lasblan Feminist Union, Sarah Doyle Center Box 1829 Brown Ste., Providence 02912	863-2189
Support Group for Gay Woman Over 25 Box 755, Pawtucket 02880	942-5368

STUDENT

Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	883-3062
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RELIGIOUS

Dignlty/Providence Box 2231, Pawtucket 02861	724-0132
MCC/Providence, 5 Junction St., Providance	272-9247
MCC Innovetiva Ministry (terminelly ill, agad end handicapped), Rav. Michael Nordstrom	272-8482

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	
Neshua Area Geys, P.O.Box 3472, Nashua 03061	Paul 888-1305
NH Coalition of Lasbliens & Gay Man Box 521, Concord 03301	228-8049
NH Lambda, Box 1043, Concord 03301	
Concord 224-3785, 431-1541; Kaana 399-4927; Nashua 889-1418	
Speakers Buraau, Box 521, Concord 03301; Box 3472, Nashue 03061	

MEN

Central N.H. Men's Support Group 31 Union St., Concord 03301	228-8049
Concord Bisexual Support Group 67 Thorndika St.	
Seacoast Gay Men, P.O. Box 221	Portsmouth 03801

WOMEN

Full Circle, monthly feminist news journal, P.O. Box 235, Contocook, NH 03229	
Lesblan Feminist Collective, Box 47, Penacook	

STUDENT

Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755	
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Vermont (802)

INFORMATION/SERVICE/SOCIAL

Southern Varmont Lesbliens/Gey Men's Coalition, P.O. Box 1034, Brettleboro	05301
Washington County Geys P.O. Box 1264, Montpelier 05602	223-6843

WOMEN

Southern Vermont Women's Haalth Canter, 187 N. Main St., Rutland, 05701	775-1946
Woman's Canter, P.O. Box 92 Burlington 05401	863-1236

RELIGIOUS

Intagrity, P.O. Box 11 Winooski, 05404	
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STUDENT

Gay Hotllna, U of VT	656-4173
Gay Student Union, U of VT, Burlington 05401, M-F, 7-9pm	656-4173
Gay People at Middlebury Box D56, Middlabury College, 05753	

Maine (207)

INFORMATION/SERVICE/SOCIAL

Cantar for Balng, Alternative Counsalling Servica Boothbey Harbor	833-5264
Down East Gay Alliance Box 594 Ber Harbor 04609	
Gey Paoples Alliance 92 Badford St., Portland, 04103	780-4065

MEDIA

Meinaily Gay, P.O. Box 4542, Portland 04112	
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MEN/WOMEN

Northern Lambda Nord, P.O. Box 990, Carlbou, ME 04738	
Melne Lasblan Feminlists P.O. Box 125, Belfast, 04915	
Mldcoast Gey Men P.O. Box 57 Belfast, ME 04915	

STUDENT

Wilde-Stein Club, c/o Memorial Union, U. of Malna, Orono 04473	
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New York City (212)

INFORMATION/SERVICE/SOCIAL

Ass'n of Gay Sociel Workars, c/o Gay Switchboerd Massaga Canter, 110 E. 23rd St., Sulta 502, 10010	777-7697
Chalsaa Gay Association 164 W 21st St. #1979 10011	691-0057
FOLKS (Frlands of Little Kids Gay Athalsts Laagaa of Amarica P.O. Box 248, Villaga Sta NYC 10014	989-6653
Gay and Lasblan Blind, 110 East 23rd St. Sulta 502, NYC 10010	982-7411
Gay Switchboard Gayallow Pagas P.O.Box 292, Villega Sta.	777-1800
Mirth and Glrth Club	744-2785
New York Gay Prisonars Support Committee, P.O. Box 2, Villaga Station, 10014	734-7748
North American Man/Boy Lovs Assoc. (NAMBLA) Box 174, NYC 10018	677-0237
Oscar Wilde Memorial Bookshop, 15 Christopher St.	242-8112
SAGE, Inc. 487A Hudson St. 10014	255-8097

West Sida Discussion Group, 26 Ninth Ave. (at W.14 St.)	875-0143
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WOMEN

All Tha Queens Women, 36-23 164th St., Flushing 11358	359-9204
Dykas & Tykes Room 502, 110 E. 23rd St. 10010	
Gay Woman's Alternative, 4 W. 76th St. 10023	532-8668
Lesbian Harstory Archives, P.O. Box 1258, 10001	
Lesbian Switchboard 243 W. 20th St. 10010	741-2610

A Case of Gay Resistance Before Stonewall

By John D'Emilio

The Stonewall Riots of June, 1969 have understandably assumed mythological proportions within the gay community. For the first time in history, the patrons in a gay bar rebelled against a police raid. Puerto Rican drag queens, gay youth and street people fought back, with bricks, parking meters and trash cans, trapped the New York cops in the bar, and then attempted to set the place on fire. Heavy rioting continued through the next week. The riots had a galvanizing effect upon gays throughout the country, especially upon younger men and women already radicalized by the mass movements of the 1960s. A gay liberation movement was born.

Though the Stonewall Riots deserve their reputation as a "first" in gay history, our interpretation of them can easily obscure other, less overtly "political" forms of gay resistance. We do a disservice to gay men and women if we imply — as the rhetoric of the gay movement too frequently does — that before Stonewall there was no resistance, no protest, just the quiet, private accommodation to oppression.

The following article appeared in the newsletter of the New York Mattachine Society in June 1969, coincidentally the same month as Stonewall, and describes an incident in New York during the spring. Though the account is self-explanatory for the most part, a few points are worth mentioning. First, although there is much evidence to indicate that this was not the typical response of victims of a bar raid, there is also no reason to believe that it is *unique*. Future research, especially through interviews of older gay women and men, may uncover many similar instances of gay resistance. Secondly, it is interesting to see how central humor — "camp" — is to gay male protest. The Stonewall Riots also had their light moments. Third, this raid occurred under the administration of John Lindsay, one of the most liberal urban politicians of the late 1960s. This highlights how little gays could expect from the political establishment before gay liberation. Fourth, the article suggests that this was a middle-class group. If they were willing to go this far in mocking the police, it is no wonder that drag queens, Third World gays and street youth were ready to fight back. Clearly, consciousness was changing, though with different implications, throughout the gay population.

Finally, the incident is more than humorous. Though the judge dismissed the charges because the police had clearly overstepped the law in arresting patrons, buried within the story is a real victory: those arrested were not fingerprinted. During the 1950s and 1960s the FBI had an operation called "HOMEX." Using the rationale of the Cold War federal loyalty-security program that lesbians and gay men were security risks, the FBI dispatched agents throughout the country to gather information on any and all gays. One method was to find friendly local vice squad cops who were willing to pass along their records on gays. Not having one's fingerprints taken might save someone from future surveillance, harassment, or job loss.

(from New York Mattachine Newsletter, June 1969)

The NYC Police Department recently hosted a wild gay party which was so successful they moved it down to the Criminal Courts Building. They didn't start out to have a party, of course, but they ended up having a dilly that won't be forgotten soon by the "guests," the cops, or the courts. Here's the story as we heard it from one of the guests.

A new gay club opened recently in the East Fifties. The owners were blithely selling liquor to three score customers, sans license, permit, or even the basic Certificate of Occupancy. In walked the fuzz and arrested the management (which is legal) and all the customers (which is illegal), for "disorderly conduct." The cops herded more than 50 very elegantly dressed, and very high, male homosexuals, four women, one sex-change-in-progress, and one dog into the paddy wagons. A lot of the people, we understand, had pills, which they proceeded to swallow as fast as possible, so as not to be caught with them. By the time they got to the station house, they were flying. The cops could neither control them nor shut them up.

The arrested people had to be questioned, and searched, and that was a real freak-out. The artificial gaiety of the high ones rubbed off on everybody else, and the station house was the scene of perhaps the biggest "camping" of all time. The more the cops tried to maintain order, the more ridiculous the whole situation got, and the more the cops lost control of the mob they had arrested.

Things hit a high point when it came time to search the sex-change. He had siliconed breasts, which were reportedly enormous. But he still had his male equipment as well. The cops were at a loss as to who should search him (her?) — a policeman or a policewoman. Somebody suggested that a policewoman search the top half and a policeman the bottom half. That broke up the whole crowd, and the embarrassed cop in charge decided not to search the sex change after all.

Finally, despite the great obstacles in the form of loud camping, freaky carryings on by those so high on pills they weren't sure what was happening, a yapping dog, four furious women, and a bunch of gay kids, some of whom were enjoying the whole ridiculous scene and others who were very unhappy about it all, the cops got all their paper work done, and then loaded everyone into paddy wagons again to go to jail.

That trip precipitated another crisis. The women wouldn't ride with the queens so the cops settled that by letting the real ladies ride up front. The sex-change, to the amusement of everyone else and the consternation of the cops, demanded that same privilege. That was eventually settled and everyone went to jail. There, isolated ones were photographed — with much posturing, posing and camping. A cop suggested fingerprints, and a squeal arose about ruined manicures and dirty fingers. Finally, rather than go through another scene, the cops forgot the fingerprinting idea.

The gay boys were herded into two cells, 25 to a cell. The women got a cell to themselves, and the

continued on page 17



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Concerts

Margie Adam Blends Music and Politics

Margie Adam
On the Road for Women's Rights

*Presented by the Massachusetts Women's Political Caucus
Berklee Performance Center
June 6, 8:00 p.m.*

By Marie Cartier

From the very beginning of Margie Adam's concert, the walls

between performer and audience were down, setting the stage for one of the warmest performances by a women's musician this year. The concert marked the opening of a national tour Adam is doing in conjunction with the National Women's Political Caucus (NWPC). "On the Road for Women's Rights" is an attempt to "put women's music and wom-

en's politics together — right where they belong," says Adam.

"Sometimes when 'they' ask me, 'What is this thing you're talking about — this women's music? Is it political?' I think about what is political," says Adam, "and if politics means power relationships — who's one up and who's one down — then everything is political and it's time to talk about changing those relationships."

The wedding of politics and music has happened throughout the history of music — people voicing in song the struggle of the oppressed and how to survive those struggles. Many times, however, that voicing of struggle becomes heavy with a depression that's hard to get beyond to the strength one needs to draw from music.

This depression is not evident in the music of Margie Adam.

For other women to get out their fury Adam advises "organizing. I don't pretend anymore that I can do it by myself. I use my energies in connection with others."

This women's concert was electric with women connection. However, sitting in a concert hall surrounded by women and supportive men singing "We shall go forth," seemed almost like being Alice in Wonderland (or maybe *Wanderground* . . .). But Adam says, "It's not a fantasy. If we choose to believe it's real and live like it's real, then it will be real. Who's to say 'their' reality is real. Music is not separate from consciousness."

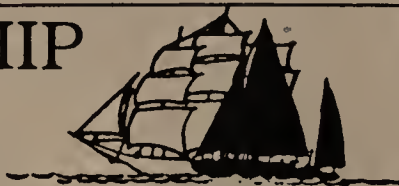
Barbara Price, producer of the concert and fundraising chair of the California NWPC, says of Adam songs, "Margie's songs are all about things that are not wonderful — nuclear power, oppression . . . and there are days when I

mental tune which is the title cut on her new album of solo piano performances. With this album Adam tried to identify herself as an instrumentalist, and stand clear of others' expectations.

She also performed "Woodland" and "Waves." ("If you listen closely it foams," says Adam of "Waves.") Combined with artistic lighting by Leni Schwendinger, who works with a cyclorama (background screen) which moves the light "like watercolor washes," these solo pieces were a rare union between visual and auditory entertainment.

To hear a woman musician so dedicated to her craft and to developing her technique fills the field of women's music with hope. We do not have to throw away all of "their" technique — we can use their methods to our ends. "Naked Keys" reclaims the piano in the same sense as Kay Gard-

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Throughout the concert the struggle of women were voiced with rage and enthusiasm, ending in a three part harmony filling the hall with "we shall go forth."

"Somewhere in the Constitution there should be something about equal rights," said Margie introducing her song, "I've Got a Fury." "The amendment has only 22 words, and we've been working on it since the '20s . . . this is an outrage. It helps me to sing this song. Sing along with me or . . . suck ice cubes. Feel free." She stood on stage at this song's end with her fist raised in the symbolic gesture of power.

"The message comes out to us again and again," says Adam, "Don't be angry, it's not lady-like." Margie Adam is no lady — and it's wonderful to hear her anger. On getting "out the fury" Adam says, "I sing my song."

think of those things and feel, 'Isn't it going to defeat us?' That's why Margie's music is so important. It gets us beyond that feeling. Getting 'beyond that feeling' is realizing we have the energy to fight our own battles."

Being able to identify with Adam when she says, "We are not waiting anymore for someone else," gives women the power to direct energy into change. It enables women to channel their fury and rage.

Margie Adam's strong politics in no way detract from her musical output. Her skill as a pianist shone at this concert. "This is a wonderful tool," said Adam of her piano. "I think this one is a Yamaha. There are 88 keys here. Sometimes they get unwieldy — but tonight they're doing real well." She then broke into "Naked Keys," an instru-

ner's "Mooncircles" reclaimed the flute.

Adam said early in the evening that it is "events like tonight where we can get a sense of ourselves and feel a sense of hope." To be able to participate, to feel hope, to be "me" as a free person, is the difference between existing and living.

Women can live. Women can participate. Thank you, Margie Adam — and the women who made her Boston performance possible — for helping to pave the way.

If you missed the concert you can still catch these broadcasts: the concert was recorded by WGBH and will be aired July 6 at 10:30 p.m. It was also recorded by WCAS for their "Concerts in a Can" series. Watch their listings.

Theatre

Form Without Substance

Why Don't You Find a Rich Guy and Marry Him?

Word of Mouth Theater
Erlich Theater, Boston Center for the Arts
Through June 21

By Marty Kingsbury

I originally saw Word of Mouth Theatre in February at the Lesbian and Gay Cultural Festival sponsored by Boston Lesbians and Gay Men Against the Right (BLAGMAR). I was struck by the wit in their analysis of sexual harassment on the job. At the conclusion of their skit about ass-slapping, ass-pinching, come-ons, and the dangers of losing one's job if one does not comply, one of the women stepped into the audience to ask us of our experiences with sexual harassment. In an audience of 300, only four people claimed that they had never experienced sexual harassment at the workplace.

Why Don't You Find A Rich Guy And Marry Him? is a series of similar skits; as waitresses, receptionists, secretaries, and sales clerks, the act-er* blend material from diaries by working women at the turn of the century, women's current experiences from everyday life, and statistical analyses about working women. (Women earn 59% of what men earn; that's 1% more than it was in 1939 . . . after ten years of a woman's revolution!) The skits are threaded together by the story of four waitresses facing their third schedule change in nine months. Some of them want to form a union; others are opposed. Jody, one of the waitresses, remarks, "It's Charlie [the boss] you know. Every time he changes the schedule, he keeps one of us the same. That way he keeps us fighting with each other."

Word of Mouth attempts to answer the question raised by the play's title. In the middle of an economic upheaval, many women are disillusioned with their jobs:

Raid

continued from page 15
sex-change (again, they couldn't decide whether it was a "he" or a "she"), got a cell alone, and the dog was impounded in a separate cell.

Every hour during the rest of the night, the cops came around and took half the gay boys out of one cell and moved them to the other, apparently with the idea of preventing sexual carrying on. What they didn't notice was that the same crowd was moving each time, and the coupling was going on. With so many people in the cell, the cops couldn't see what was happening in the back, and there was more than a little hanky-panky.

Came the dawn, as the old movie titles say, and everyone got "breakfast" — hot tea with no sugar, and bologna sandwiches. Once again they were piled into the wagons and hauled to the courthouse. There, they were kept in a back room and led out four at a time before the judge. Our reporter says the whole scene was too much. All those rumpled Cardin suits, hair in disarray, and pimples and beard stubble sticking out under traces of makeup.

The first four trooped before the judge, who heard the case and dismissed the charges. Another four, this time more swishy, trooped in. The courtroom began to titter, and the judge rapped for order. The charges were dismissed. The next four were called, and three gay boys and the sex-



getting up every day to face the routinization of 9-5, plugging into switchboards, typewriters, and wait stations. Workers are dependent on the industry which supports them. Slowly, they themselves become the stereotype of "the perfect working woman." The production by Word of Mouth reveals the women's bitterness and disillusionment with work, but outside of a casual mention of the waitresses unionizing, solutions are not explored.

The sarcastic tone of *Why Don't You Find A Rich Guy And Marry Him?*, concentrating as it does on stereotypes, is reminiscent of Claire Booth's play, *The Women* (1937). In both plays, the dignity and individuality of women are stripped away. Women's images (and self images) are created from fancy clothes, make-up, a nice smile, and a routine. This obsession with stereotypes dead-ends any possible solution which women might imagine. However, whereas *The Women* was able to comically exploit these stereotypes to expose the underlying tragedy in the empty lives of married women, in *Rich Guy*, the obsession with stereotypes forces the actors to ex-

aggerate their roles to the point of overacting and insincerity. The tragedy beneath both these comedies is that there are many women who, with or without choice, live under the guise of these stereotypes.

Why Don't You Find A Rich Guy And Marry Him is a play entangled with truth and truisms about working women and the role of women in society in general. When Word of Mouth worked with the historical aspects of women in labor unions, they were able to break away from the stereotypes that enslave women. These moments made for interesting theatre and gave some perspective on women in the work force now. But the overall situation is far deeper and more serious than the comic stereotypes allowed. The play fails to answer the question posed by the title, and instead leaves the audience with an uncomfortable and depressing feeling of futility.

*I spell "acter" this way on purpose. I despise the word actress (it's condescending and flat) and actor is the wrong gender. So I use "act-er," one who acts.

change came in. That, it is said, did it.

The judge made the mistake of asking the sex change why "she" had a man's name. He got a lecture on sex changes and how they work. The lawyers, bailiffs, criminals awaiting trial, and spectators all got involved. Courtroom discipline collapsed. For the rest of the morning, four queens at a time tripped before the bar of justice while the judge tried to be serious.

Beating

Continued from Page 9
incidents that have happened before I have been backed up and supported and I felt I was supported Friday night. We were just caught off guard."

She explained that many of the women are talking about setting up a Task Force which would back her up at the door and travel back and forth between the two bars. "It's time we started taking care of ourselves. No one else is going to do it for us," she says. "The court system leaves me feeling angry and frustrated. Thinking about doing something myself makes me feel somewhat better."

Shapiro said that what is needed is a better defensive force. "Women who want to stay inside during a situation like this should feel OK to do so, however women who want to protect themselves differently should feel OK about doing that. There was too much

The courtroom remained in an uproar, and it took a lunch recess to restore order.

The cops told our informant that they intend to arrest, on charges of disorderly conduct, any person found in a club that they bust for not having a license. We doubt if they mean that, especially after this incident which destroyed police and court discipline for 17 hours one night.

panic Friday night. There has to be a stronger attitude of protecting ourselves, you can't always get to a phone and call the police — they should be used as a back-up."

The doorwoman wants to see all of the motorcycle damages paid for, medical bills paid for and "I'd sort of like to see him thrown away, but he definitely needs help . . . however, I'd personally like to see him in jail." She will be filing a complaint against Triolla.

"The court system won't do anything," says Shapiro, who is also going to court against Triolla. "However as a sidehook I want to make sure something gets on his record. If I can put a little fear of God in him, and upset him a little I think that will be great."

"Of course I want to see bills paid for. I don't think he'll go to jail and it kind of takes the wind out of going to court against him . . . to know he's protected like that. If this happened to someone of more status, with more money I'm sure he'd be locked up."

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WOMEN ORGANIZING

A Socialist-Feminist Bulletin. Articles on Socialist-feminist approaches to reproductive rights, lesbian/gay liberation, clerical organizing. Published by NAM Socialist-Feminist Commission, Box G, 3244 N. Clark St., Chicago, IL 60657, \$4 for four issues. Also available from Boston-Area NAM, POB 443, Somerville, MA 02144. (617) 661-8372. (ex)

Working Papers on Gay/Lesbian Liberation and Socialism — a collection of essays by members of the New American Movement, a national socialist-feminist organization. \$1.00 from Boston-Area NAM, POB 443, Somerville, MA 02144, (617) 661-8372. (21)

LESBIAN/GAY HAWAII TRAVEL

Guide gives you all the info you want! \$6 to: G.H., PO Box 3151, Honolulu, HI 96802. Joyful vacation! Also "Gay Hawaii" \$5 yr, to same. (47)

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10, sample \$1. *You're Not Alone*, P.O. Drawer 8398CH, Atlanta, GA 30306 (c)

Guardian, independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. *Guardian*, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

FOCUS

Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

Periodicals by Mail is a project designed to give wider accessibility to worthwhile periodicals not distributed through many newsstands. For a free list of over 70 alternative periodicals which can be ordered by mail, send your name, address, and a 15¢ stamp to: Periodicals by Mail, a periodical retreat, 336½ S. State St., Ann Arbor, MI 48104. (1/mo)

Prisoners



support gay prisoners
pen pals in the classified
prisoner

GCN gets lots of requests for penpal ads from prisoners. Almost none of them are peld for. If you would like to support the paper in this, end perhaps even increase the possibility of a more in depth dialogue between gay men and women on the inside end those of us lucky enough to be on the 'outside', please SEND MONEY. (We also send free subs to prisoners who ask.) In any case take the time to get to know someone who's getting more or less fucked over by strelt law (euphemistically called 'justice') and who's obviously very lonely.

I need liberal gay penpals who see life as I do. Novelist, promiscuous, 23. Send letters and love from the free world. Michael TANDRY 84730, Camp c/t, Dorm 2, Angola, LA 70712. (4)

I was just able to read a copy of your paper from a friend's friend and enjoyed it very much. Please put me in your prisoner penpal section so I can get some honest and meaningful mail. I'm 26 and will be out next year. Keith PHILLIPS 86281, P.O. Box 97, McAlester, OK 74501. (4)

I'm confined within the repressive Florida Prison system and hope that you can print my address so that some gentle person may correspond with me. I'm 21, scheduled for release in December (possibly relocating in the Boston area). Robert RYALS, 054596, Brooksville Road Prison, P.O. Box 548, Brooksville, FL 33512. (4)

Open and broad minded, well-built man loves music, dancing, outdoors. Will answer all. Frank KIRK A97860, Box 87, Menard, IL 62259. (4)

I'd like to get to know the gay and lesbian movement politically and personally. We need more Star Carters (GCN article on organizing gay prisoners) in the struggle on the outside and on the inside of these human warehouses where anything goes to keep the gay population divided from the rest and itself. Does anybody out there want to take about what's happening from a Marxist perspective? Write: Albert CLARK 79909, CCR Dtier cage 5, Angola, LA 70712. (4)

into bodybuilding, music, art, reading and queens (I respect them more than anyone). Looking for someone playful, sensitive and of course a lover to correspond with. Steve ORR B63842, 2310, P.O. Box A-E, CMC East, San Luis Obispo, CA 93409. (4)

Lonely 19 yr old in prison wants to correspond with anyone (hopefully gay men) who would enjoy a postal relationship. Please write to: Rick DEEDS, Box 607, Carson City, NV 89701. (4)

I've had little gay experience but have found carling and sensitive people and would like to learn more. No possessive relationships please, just friendly, enlightening communication—especially from the Texas area. Lorenzo STATEN 047930, P.O. Box 747, Starke, FL 32091. (4)

I'm writing with hopeful thoughts to corresponding with someone for a long time. I heard about your penpal section and figured I should write you because I haven't received a letter in 18 months and I guess that's partly because I'm gay. Please write Brian PERRY 156-980, P.O. Box 511, Columbus, OH 43216. (4)

Looking for correspondence with gay men and women, race and age unimportant. I like sports, sex, reading and meeting new people. Write: Daniel HASSLER, 75B246, Box 51, Comstock, NY 12821. (4)

Need to hear from someone as soon as possible. I'm 27, a Libra and sooooo lonely! Come on! Add some spice to my life by writing me. Charles W. MALONE, Jr. 026697, P.O. Box 747, Starke, FL 32091. (4)

I'm not sure if I'm a bisexual or a closet gay but I love gay relationships and I'll continue them until I discover the true me. I'm 23 and have been here since I was 18 and am losing myself in this loneliness. Let's share a little of our lives. Donald BANKS 145-541, P.O. Box 45699, Lucasville, OH 45699. (4)

Warm heart, understanding and worldly wise man seeks intelligent and sincere persons for correspondence. Right on, Gay Community News!! Michael JORDAN, C-61622, Box 112, Joliet, IL 60434. (4)

Masculine gay seeks counterpart. Want mature lasting relationship. Release and relocation soon. Write: Anthony LINGLE, A01397, Box 87, Menard, IL 62259. (4)

Since Georgia don't pay its prisoners, I can't pay for a sub but I would like to ask for one anyhow and also to publish my name in your list so I can maybe get some letters to brighten up my days. Thanks. Ray SHARP, 69977, M-4, Reidsville, GA 30453. (4)

Lonely man 30 interested in corresponding with sincere person. Will answer for sure. Write: Bernard SANDERS 2063, Box 41, Michigan City, IN 46360. (4)

I would like to correspond with people I can identify with and give my mind some exercise. Please write: Kim PRICE 050511, P.O. Box 747, Starke, FL 32091. (4)

I put an ad in your paper some time ago and didn't get a response from anyone! I believe I was too 'square' in my ad. Please run this new one. I'm Randy ORICK 142376. Into leather, cycles, books and love. Looking for a mature gay man to write and hopefully start a relationship. Love and kisses. P.O. Box 779, Marquette, MI 49855. (4)

Looking for guys to write for possible good time in future. Variety of interests. Six months and I'm free! Salvador LOGRANDE, P.M.B. 81875 CBA u/1#10, Angola, LA 70712. (4)

Into S&M, 23, red hair, blue eyes. Looking for someone to love and write to. Dennis J. MALLOY, 30 Admin. Rd., Bridgewater, MA 02324. (4)

Bernardo Richardo GRAVES 047760, French-Indian, 19, warm sea green eyes, wishing to correspond with compassionate gay person. Sincerely, P.O. Box 747, Starke, FL 32091. (4)

I am gay and have been for 11 of my 22 years. Does anyone out there have a copy of Troy Perry's book *The Lord Is My Shepherd And He Knows I'm Gay* or any other gay literature. It would be much appreciated! Thanks. Joseph SIMS A-96048, P.O. Box 87, Menard, IL 62259. (4)

There were too many of us in my house an done day I had to sleep with my uncle and that's when my life really began! I would like to find someone like myself that I can relate to and maybe visit when I get out. Maybe you can help. Sincerely, Leon WILLIAMS, 79957-Camp H B/s, Angola, LA 70712. (4)

If anyone is listening I am suffering from a great case of loneliness and am in search of a dynamic, intelligent, openminded person. Michael TISDALE 76A1675, Box B, Dannemora, NY 12929. (4)

I would like to find someone to "keep me company" during these dark and lonely nights, perhaps someone as lonely as I. Please write Joel BETTS 141-318, P.O. Box 45699, Lucasville, OH 45699. (4)

First allow me to introduce myself. I'm Samuel SLOAN, 24, presently incarcerated at Lucasville and also attending Shawnee State Community College. But it's still difficult to occupy the hours of loneliness. Will send photo. S. H. Sloan #149-125, P.O. Box 45699, Lucasville, OH 45699. (3)

Young man wishes to correspond with intelligent gays in order to establish meaningful relationship. Enjoy reading your paper. Douglas PONDER, 260067, Legalist Counselor, P.O. Box 520, Walla Walla, WA 99362. (3)

I'd like some gay men to correspond with. I'm 22, like to swim, fish, play hockey and all water sports. Write to Roy Bissonette, P.O. Box 747, Starke, FL 32091. (1)

Masculine male 28 wishes sincerely to hear from gay males, preferably drag queens, female impersonators or transvestites. Should be released this year. Mark A. ROBINSON 037250, P.O. Box 500, Olustee, FL 32072. (3)

I hope to hear from someone interested in sharing a positive relationship with someone 20 who is just starting to come out. My name is Richard BRYAN 8003449 B-4, 2700 S. California, Chicago, IL 60608. (3)

Interested in corresponding with someone intelligent and independent and into gay mentally as well as socially. My hobbies are oil, water and acrylic painting and woodcraft. Also like sports. Mitchell R. BROWN, P.O. Box 747, Starke, FL 32091. (3)

Having no family which seems to care, am serving 2 years and it is very hairy with no visitors, far from home. Any letters will be welcomed with open hands. Leon Goolsby #151-622, P.O. Box 45699, Lucasville, OH 45699. (3)

I'm interested in the gay community and was wondering if you could put my name in the penpal section of your paper. I'm lost and lonely and in need of friends. Ralph SHUSTER 151-210, P.O. Box 511, Columbus, OH 43216. (3)

Slim and trim and tall would enjoy writing to gay males. Terry CRUTCHFIELD, C-039230 P.O. Box 747, Starke, FL 32091. (3)

I'd appreciate a free sub that your excitic and different paper offers. Also please put my name in your penpal list so that some nice person will add some correspondence (of a personal nature) to my days. If anyone out there has a manual typewriter to help me in my legal struggle. Thank you, Billy Mac MC COY 75868, Angola, LA 70712. (3)

Queen, red hair blue eyes and freckles! Desires someone to write. Bryan (Rose) BRECKENRIDGE, 156-981R, P.O. Box 45699, Lucasville, OH 45699. (3)

Artist who loves to see the sun come up and set, 33 would like to write someone. Willie Range 10164, Box 87, Menard, IL 62259. (3)

Calendar

weekly events

sundays

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St/Gov't Ctr.). Men and women. 2-4pm.

Boston, MA — Gay Recreational Activities Committee (GRAC). Roller skating. Hatch Shell, Esplanade. Men and women. Call 282-9161 for info.

Boston, MA — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). 4:30-6pm. Info: 227-6167.

Boston, MA — Chiltern Running Club. Jogging and rading on the Esplanade. Suns. at 1, Mon, Wed. & Fri at 6. Info: 367-2776.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

New York, NY — Lesbian Feminist Liberation. Women's discussion. Women's Center, 243 W. 20th St. 6:30-8:30pm.

New York, NY — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.

New York, NY — Dyke Anarchists meet. 339 Lafayette St., 7pm.

New York, NY — Gay People in Health Care. Meeting. Third Sunday. St. Vincent's Hospital, 7th Ave. and 12th St., Room 207, 7:30pm. 499-1453. (Mon-Fri, 6-10pm).

Concord, NH — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Statewide political action group. Info: 228-8049.

Philadelphia, PA — Gay Coffeehouse, 326 Kater St. 4-8pm. For info on other activities call WA2-1623 or 928-1919.

coming events

★★★★★★★★★★
BOSTON, MA — LESBIAN AND GAY PRIDE EVENTS!!! SEE AD IN THIS ISSUE FOR A COMPLETE LISTING OF EVENTS FROM JUNE 14-27 CENTERING AROUND THE LESBIAN AND GAY PRIDE PARADE AND RALLY ON JUNE 21.

★★★★★★★★★★

Jun 15 sun

Boston, MA — GCN book reviewer Rudy Kikal will have a Father's Day poem (entitled 'Dad') on Boston Phona-a-poem. Call 492-1144 any time between June 12 and 18.

17 tues

Boston, MA — Chiltern Mt. Club. Bunker Hill Day Supper in Charlestown. Info: Bill (617) 242-5440.

Boston, MA — Gay Way (90.9 FM) 8:30pm. Demian interviews Maurice Kenny, a gay Native American poet who recently published *Only as Far as Brooklyn*. Also Beth Kelly and Tom Chiodo will talk about this year's Lesbian and Gay Pride events.

Cambridge, MA — 'Monday Morning Pronouns,' a stylized film documentary on lesbianism and the continuing oppression of the coming out experience. Sponsored by Gays at MIT, 77 Mass. Ave. Room 8120. \$2.

Boston, MA — GCN June membership meeting to discuss GCN going to Gay Pride in Boston and New York. 6:30pm.

18 wed

Boston, MA — Lesbians in Fiction — a slide show. Somawhara, 295 Franklin St. (near Aquarium stop). 7pm.

Boston, MA — 'Every woman has a non-traditional job' — the first all woman's meeting of the Boston Jobs Coalition. 10 West St. (downtown). 7pm. Info: 426-7148.

Bedford, MA — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336, or Joe 897-7813. All invited.

Somerville, MA — Women's Marching Band of Boston. Rehearsals on first and third Sundays. Info: 354-8271.

New York, NY — Comite Homosexual Latino-americano. 7pm. 433 E. 6th St. Apt. 5R. Info: 473-6864 or 595-1692.

mondays

Cambridge, MA — Self-defense classes offered by Amandia/People's Security at Martin Luther King School. 7-9pm. Write for info to: P.O. Box 114, Auburndale, MA 02166.

Cambridge, MA — Gay Light Support Group for women 14-21. Cambridge Women's Center, 46 Pleasant St. Info: 354-8807.

Cambridge, MA — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Morristown, NJ — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609) 921-2565.)

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul, 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

New York, NY — Lesbian Feminist Liberation Meeting. Women's Center, 243 W. 20th St. 6:30-8:30pm.

New York, NY — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 9th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

New York, NY — WBAI (99.5FM) The Lesbian Show. 10pm. 279-0707.

New York, NY — NY Gay Community Marching Band. Rehearsal. 7-10pm at Medusa's Revenge, 10 Bleeker St. Info: 864-1700, x709. Musicians, twirlers, etc. No auditions.

New York, NY — NYC Gaymen's chorus rehearsal. 7:30pm. Church of the Beloved Disciple, 348 W. 14th St. 691-3414. All man welcome.

19 thurs

BOSTON, MA — GCN VOLUNTEER PROOF-READING AND PASTEUP. SEE THURSDAYS ABOVE FOR DETAILS

New York, NY — Gay American Arts Festival (through June 29). Info: 891-9682.

20 fri

BOSTON, MA — GCN VOLUNTEER SENDING THE PAPER OUT TO SUBSCRIBERS. SEE FRIDAYS ABOVE FOR DETAILS.

Pawtucket, RI — Rhoda Island Pride Week: Celebration of Gay Lifestyles Conference. Woman's Growth Center, 97 Knowles St. Info: 728-6023.

Boston, MA — Chiltern Swimming for men and women over 40, 6-7pm; swimming for men of all ages 7-9pm. Lindemann Ctr. (near Gov't Ctr.) Info: 625-7924.

Cambridge, MA — AmTikva. Regular Service. Sharing Gay Pride Celebration. Wine, cheese, bread and cider donation. 312 Memorial Dr. (near Mass. Ave.) 8pm.

21 sat

BOSTON, MA — LESBIAN AND GAY PRIDE PARADE AND RALLY! See ad in this issue for other events. Refreshments available. Parade starts from Copley Square at Noon and goes to the Boston Common for the Rally.

Cambridge, MA — Softball at Magazine Beach. 3pm. All women are invited. Info: 661-3633.

Boston, MA — Out On the Town, a Gay Review starring the Threia Clowns, LaTriba and the Bachelorettes. Boston's newest singing trio, will be at the Boston YWCA, 140 Clarendon. All are welcome. 8pm. \$4.

Cambridge, MA — Women's Dance to benefit A Woman's Place in Athol, NY end to celebrate Lesbian and Gay Pride Week. 8-12:30pm in the Old Cambridge Baptist Church, 1151 Mass Ave. \$3 donation. Childcare provided.

tuesdays

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Boston, MA — Gay Way radio program. (WBUR, 90.9 FM) Join co-hosts Ann Maguire and David Socia and their guests. 8:30pm.

Hartford, CT — Greater Hartford Lesbian and Gay Taskforce meets at Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7691.

wednesdays

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Our advocacy is growing. Join us. Call 426-9371. (M-F, 6pm-midnight) for info.

Boston, MA — OUT HERE! Rap group organized by and for lesbian and gay youth 14 to 21. Info: 266-6103.

Boston, MA — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St/Gov't Ctr.) Men and women. 8-10pm.

Bellows Falls, VT — The Coffee House. Southern Vermont Lesbian & Gay Men's Coalition. 7-11pm at the Andrews Inn, on the Square. Refreshments, music, poetry. For info call Kevin 387-GAYS.

New York, NY — WBAI (99.5FM) Gay Rap. 279-0707.

New York, NY — Chelsea Gay Association. Meets last Wednesday of the month. Coffeehouse. Call 691-0057 for info.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 8-ish. 22 Bromfield St. (near Perk St and Washington St subway stop), 2nd floor. 426-4469.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

Boston, MA — Chiltern Mt. Club. Gay Pride March Boston. Call Josh for details. (617) 726-8650 (w).

New York, NY — Women on the Move presents an exciting cruise on the Hudson for women only. Info: (212) 548-4717.

Boston, MA — Chiltern Mt. Club. Tennis tournament on the Esplanade. Info: Sturgis, 227-6167.

22 sun

Boston, MA — 'What the People Think' will feature the Mass. Committee for Children and Youth forum on Gay Youth. WHUE, FM 101 at 7am, WHUE AM 1150 7am and 7pm.

Boston, MA — Chiltern Mt. Club/GRAC activities. See Pride ad in this issue for details or call: 367-2776 (running), 266-2147 (non-competitive games), 625-7924 (Emerald Necklaca bike/picnic), or 391-3690 (tennis tournament).

Cambridge, MA — Daughters of Bilitis picnic at 12 noon followed by softball at 3pm. All women welcome. Info: 661-3633.

Cambridge, MA — Closet Space (WCAS, AM740). Warran Blumenfeld will interview member of Gay and Blind in New York City. 10:30am.

New Haven, CT — Renaa McCoy of MCC/NYC, chairperson of MCC's Raca relations committee will speak at the 4pm service. 425 College St. Info: 777-9808.

23 mon

Providence, RI — Rap Group: What Is Gay Pride? 7:30pm. 5 Junction St. Info: 272-9247.

Cambridge, MA — Women's Community Health Center, 639 Mass. Ave. #210. Women's natural birth control/fertility consciousness group begins. To register call 547-2302.

24 tues

Boston, MA — Deaf Awareness Event. Somewhere, 295 Franklin St. 6-8pm. An Introduction to the Lesbian/Gay Deaf Community with a panel and discussion.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

Somerville, MA — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over laundromat). For info call 623-9340.

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Boston, MA — 'Musically Speaking' with Melania Berzon. Women's radio program: Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1FM) Call 494-8810 for info.

Boston, MA — Chiltern Men's Swimming. 7-9pm all ages. Lindemann Center (near Gov't Ctr.) Info: 227-6167.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

New Bedford, MA — Support Group for gay women meets at Women's Center, 252 County St. 7pm. 996-3343.

saturdays

Cambridge, MA — Lesbian Feminist Youth Collective Meetings for women 14-21. 12 noon on. Info: 861-0949.

Boston, MA — OUT HERE! Outings and projects for lesbian and gay youth 14-21. Every Saturday afternoon. Info: 268-6103.

New York, NY — Gay Youth Rap Group. Pair rap about youth liberation. 80 Fifth Ave. (NGTF office). 741-5800.

Cambridge, MA — Boston NOW presents 'Straight Talk About Lesbians' and 'A Comedy in Six Unnatural Acts.' 7pm. 77 Mass. Ave. Room 10-250. \$3 donation.

New York, NY — "Homosexual Relationships Between Youths and Adults": a public forum, at the Millennium Theater, 66 E. 4th St. (near 2nd Ave). 7:30pm.

Boston, MA — Gay Way (WBUR, 90.9FM) 8:30-9:30pm. An interview with the editors and staff of Focus, a journal for lesbians. Join co-hosts Ann Maguire and David Socia for an evening of news, music and your phone calls. Call 353-2790 with your queries!

Boston, MA — Gay Way (WBUR, 90.9FM) 8:30-9:30pm. A radio journal of music, interviews and news.

25 wed

Boston, MA — Lesbian and Gay Town Meeting: a discussion of gay power and politics, with guest speakers from New York, San Francisco, and Boston. Faneuil Hall, 7:30pm.

Boston, MA — Armistead Maupin, author of *Tales of a City*, will be at Glad Day Book Shop, 22 Bromfield St. from 4-6pm for a book-signing.

Boston, MA — Draft Dodgers Ball at Buddies to Benefit the Lesbian Gay Hotline. 733 Boylston. 9pm on. Toga party, coffee house, entertainment. \$2 admission. Free drink and door prize included.

New York, NY — A panel of Gay Leaders at Gay Opinion Forum talk about 'The Future of Gay Politics.' 8:30pm. 348 W. 14th St. 2nd floor hall. \$2 donation.

28 sat

New York, NY — North American Man/Boy Love Association Conference (by invitation only). Info: NAMBLA, P.O. Box 174, Midtown Station, NYC 10018.

jul 1-6

Grants Pass, OR — Womanshare, feminist retreat in southern Oregon. Lesbian sexuality. Groups and activities to help us find positive ways to relate to women. Write: Womanshare, Box 681, Grants Pass, OR 97526, or call (503) 862-2807.

The deadline for Calendar Items is Tuesday at noon for the following issue.